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CHRISTIAN MISSIONS IN INDIA AND THE RELIGIOUS CONDITION OF THE HINDOOS.

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BY MR. HODGSON PRATT.

Throughout the whole period of the Catholic era, efforts were not wanting to continue the work of preaching to the heathen in non-christian countries, although the mode adopted became more and more corrupt as the doctrines of Christ became more and more disguised by human inventions and perverted to low purposes. I need hardly go into the historical part of this question, or seek to inquire into the great mystery of the check which the propagation of Christianity met with in Asia,—of the disappearance of whole churches established during the first centuries, and of their submersion in the wave of Mahommedanism. That the rapid corruption of Christian doctrine which especially distinguished the Eastern churches had much to do with the success of Islam, we cannot doubt, any more than we can doubt that the influence of the Koran was in many respects most beneficial, and an immense step from the idolatry of the Asiatic nations where it chiefly prevailed. But whether it has rendered those nations more fitted for the reception of Christian teaching may well be doubted. Success in preaching Christianity among the Mahommedans is as rare as among the Jews. Some progress, as I hope to shew, is being effected among the Hindoos as well as among the Burmese, in the South Seas, the Pacific and elsewhere; but wherever Mahommedanism is found in Asia, there appears to be a dead check to the efforts of our missionaries. Decaying as is the temporal power upon which the spiritual vitality of Islam was supposed to rest, it still spreads in the Straits, the Eastern Archipelago, and the lower castes of India, more especially those without the pale of Hindooism. Notwithstanding much discouragement, the great mass of the Christian world has not doubted that it was their duty to persevere in making Christ's message known to the heathen. That the corruptions of Christianity, and the mistaken modes in which men have sought to communicate that message, have interfered with missionary success, is not a reason for abandoning the attempt. Liberal Chris-

tians may not have the object which has animated the promoters of missions generally, but surely they have another object quite as great. They may not be spurred on by the feeling that the soul of every man, woman and child, not converted, will be doomed to eternal misery. They must, however, feel that every soul not brought to the knowledge of God, as revealed in Christ, is deprived of the surest means of happiness here and hereafter, —is deprived of strength to resist sin, and of consolation in affliction,—is condemned to appear on the shores of the next world in a state unfitted for the highest communion with God, whatever may be the ultimate result. For a long time Protestants were too much engaged in strengthening their own position, and in the internal battles of sect and theology which arose out of the Reformation, to think much of foreign missions. It is curious, in reading the life of William Carey, the first Bengal missionary, to find how few there were at that time to second his attempt,—how much of actual discouragement and disapproval was expressed not only by worldly laymen, but by the highest authorities in the Church. The East-India Company has incurred much obloquy for the obstacles they threw in the way of the first missionaries; but they represented only too faithfully the spirit of the day, when the celebrated tea-merchant, Mr. Twining, protested against what he called the *sanguinary* proposal, that missionaries should be sent to convert the Hindoos, and when others lauded the Hindoo religion to the skies as a model of everything grand and elevating. Even in the recollection of those now living, the moderate and excellent men who were the leading spirits of the "Clapham sect" were ridiculed as ignorant fanatics, and Sydney Smith could only find a subject for contempt and sarcasm in the life and labours of such a man as William Carey. It is a singular fact that when the subject was debated in the House of Commons, among the few who advocated the policy of allowing the missionaries unrestricted admission to India, Mr. Smith, the Member for Norwich, a Unitarian, if I mistake not, was to be found holding a foremost place. But during the sixty years that have expired since the "inspired cobbler," as Sydney Smith called him, was wearily begging for subscriptions from house to house to defray his voyage to Bengal, a great change has taken place; and there are now about 400 Protestant missionaries in Hindostan; while England spends £150,000 a-year on that cause. There is, however, one Protestant denomination which may be said to have done nothing in this great field of labour, viz., the Unitarian denomination; and I shall to-night endeavour to remove some of the prejudices which have, I believe, prevailed among Liberal Christians on the subject of foreign missions. It will also be my duty to lay before you certain considerations regarding the character of Unitarian theology and preaching, in order that you may see whether Unitarian mission-

aries would be likely to meet with greater or less success than the missionaries of other churches.

I will endeavour to shew, in the first place, *what have been the actual results* of missionary labour in India. As to mere tangible and visible results, so far as this can be expressed numerically, I may mention that the native converts to Protestant Christianity at the present time are 120,000 in number. Nearly the whole of these belong to the poorest and humblest classes of society, such as the palm-tree cultivators of Tinnevelly, or the ploughmen of Kishnaghur, in Bengal. A common term of reproach is used in reference to this class, that of *Rice Christians*,—the insinuation being that they are persons professing Christianity for the sake of the support in the shape of rice which they get from the missionaries. How much this may have been the case at one time, I am not prepared to say; but the charge would be most untrue if applied to the native Christians of the present day. This impression probably had its origin in certain circumstances which occurred rather more than twenty years ago in Kishnaghur, a district of Lower Bengal. A famine prevailed, and several hundred families in a state of starvation came of their own accord to the missionaries stationed in the district, entreating them for food and support, and offering to remain for ever under their care and to be educated as Christians. The offer was not rejected. These people were of the very poorest and least educated class,—ploughmen and peasants,—and would have misunderstood any hesitation on the part of the missionaries to accept their proposal. And when once the step was taken, *caste* was irrecoverably lost, and there could be no return. The missionaries felt that, however little they might be able to effect in raising the character of the parents, much might be done with the young children, and that each generation would probably shew an improvement over that which preceded it. Land was accordingly purchased at several places in the district for the settlement of these people and for the erection of their houses. I have visited these villages, and I was very much struck with the general air of quiet, cleanliness and order, both in the houses and adjoining plots, as compared with what prevailed in the villages of the Hindoos and Mahommedans around. Each of the Christian villages has a house for the English or German missionary, good schools for the children, and an English church. However low may have been the motive which led these men in the first instance to adopt the Christian name, it would be very unfair to charge the missionaries with having resorted to bribery to induce them to take this step. And their case is not that of converts elsewhere. In Tinnevelly and the adjoining districts of Southern India, the converts are reckoned at 80,000,—the result of genuine and unimpeachable exertions on the part of the missionaries. Native

Christians of this class doubtless derive some advantages from their change of religion, but these advantages are the natural and necessary result of their Christianity. So far from their being paid to remain under the influence of the missionaries, they are expected to contribute, and do contribute largely, towards the support of their churches and schools. In Burmah, as you have probably heard, our recent acquisition of Pegu has resulted in several thousands of the Karen tribe proclaiming their belief in Christ, in accordance, they say, with an old tradition that they should receive their religion from strangers coming across the sea. These Karens have actually refused to receive help in the establishment of their schools, offering to support both schools and Christian preachers by their own exertions. In Tinnevelly, where Christianity has made far greater progress than in any other part of India, the fact is probably owing, Dr. Caldwell says, to the little tenacity which the *demon-worship* of these indigenous races appears to have, in comparison with the Hindooism and Mahommedanism which prevail in the rest of India. These people appear to have gladly sought in Christianity a relief from the gloomy and terrific influence of demonolatry. The worldly advantages which the native Christians of this class derive from their change of creed must, however, be admitted,—such as the affectionate care of the European missionary, in whom they find a friend, a counsellor and a physician. They are taught and helped to establish funds for the widows and orphans of the community, and to support Savings' Banks; so that instead of being in a state of miserable indebtedness to money-lenders, like the most part of the native rural population, in daily fear of being turned out of their holdings for non-payment of rent, they are led to habits of thrift and economy. The police and the native landlords think twice before they rob and oppress them, for fear lest the missionary may report the fact to the magistrate. No wonder, then, that where Christianity has not had to contend with the Hindoo or Mahommedan faith, the missionaries should have made fair progress.

So much for numerical results. It is a more difficult thing to estimate the value and quality of the Christianity nominally professed by this or any other class. We may reasonably hope that with every successive generation brought up under the Christian influences of the school and chapel, the standard of life and feeling will gradually rise. The habits of centuries are surely to some extent hereditary, and cannot be entirely overcome in one or two generations. Why is sin so strong in our own land, but from this fact? Why is it, but for the fact of mental and moral qualities being hereditary, that in our native schools in India, open as they are to all castes, the boys of the brahmin or priest class, descended for centuries from readers and thinkers, generally carry off the prizes? Besides, do we utterly despair of the efforts of our home

missionaries because we often find that worldly motives are at work among our own heathen,—that both men and women attend church more frequently about the time that a small loan or a present of clothes and blankets would be welcome? No; we are content if, through much that is evil, we can gradually and imperfectly lead men into habits of Christian observance, into the influences of Christian worship, so that imperceptibly their hearts may in some degree be influenced at last. We do not say to our poor, degraded fellow-men and women at home, "Be everything that is pure and perfect, or be nothing." Could we say so to ourselves? So, doubtless, I have often heard the missionaries speak in very desponding terms regarding these native Christians of Kishnaghur, the descendants of the famine-stricken, and I could tell you many discouraging things about them; but to what purpose? I prefer to tell you that I saw much of these men when I raised a company of military police among them for the defence of my district during the year of the mutiny; and that my own impression was decidedly that, on the whole, they were more trustworthy, more conscientious and more simple-minded than the Hindoo and Mahommedan peasants around them of the class to which they belonged.

But speaking generally of the great mass of the Hindoo and Mahommedan population of India, little or no impression has been made in the direction of Christianity. Among the Mahommedans, indeed, we see no prospect even of progress. They stand aloof not only from our religion, but even from our *secular* schools and colleges. When the Government made scholastic distinction the passport to the public service and to honourable and well-remunerated employment, the Mussulmans refused the bait so eagerly seized by the Hindoos; so that year by year a smaller number is to be seen in the service of the Government, their places being at once occupied by the industrious and versatile Hindoos. To the Mahommedans, our religion, our learning, our language, our government, all are alike hateful. As to the Hindoos (I mean the uneducated masses), you must bear in mind how much strength the Brahminical system derives from its intimate association with the whole framework of society,—with the daily existence of the population,—so that every act and engagement, whether of work or recreation, is a religious ceremony; from its providing every man with a trade as his birthright, and with the privileges of the "guild" in which he was born; from the influence of a priesthood having a monopoly of learning; from a faith which on its exoteric side is attractive to the mass and has great influence over them, based as it is on an exoteric philosophy of wonderful depth and refinement, the secrets of which are locked up in the hands of the sacred few. Even the faith of Islam found a resistance in Brahminism such as it never experienced elsewhere in the East. But, fortunately,

Hindoo philosophy was inextricably mixed up with dogmas in physical science so false and absurd, that directly a Hindoo boy learns at one of our schools that the world is not flat or surrounded with seas of treacle and butter, his faith in the teaching of the priest breaks down. There is scarcely an elementary fact in geography or astronomy which does not clash with some time-honoured belief.

This leads me to speak of the progress made by the missionaries among the educated population of the large towns. About forty years ago, the Government of Bengal determined to establish public schools and colleges for the instruction of the natives in the English language and literature and the physical sciences. As regards the Hindoos, the success of the experiment was most remarkable. They shewed the greatest aptitude for the new studies, and the utmost eagerness to profit by the opportunities thus afforded them. So steadily did the standard of instruction rise, that in the course of a quarter of a century a first-rate medical college was established, from which a body of excellent surgeons has gone forth, and we have now a University where two examinations have already been held for the purpose of granting the Degree of Bachelor of Arts. "Education" is in the mouth of every Hindoo in Calcutta. It means preferment, high salaries, distinction and honour; for by it all these are made accessible. Every year Government throws open to the natives fresh posts of higher emolument and honour, making their selection from the most distinguished students of the colleges; while the increase of European trade, railways and telegraphs, create a constantly growing demand for the services of men of tolerable education. It is true that even the best students read but little after they have obtained the great object of desire, "an appointment," and that many never open an English book for the rest of their lives; yet still the good done by this general extension of European science and of English instruction is obvious. In no respect is it, to my mind, more valuable than in the fact that it affords so wide a field to the missionary. He is here no longer fettered, as he is in the interior, by the difficulty of making known Christian abstract truth through the medium of a language with which he is perhaps very imperfectly acquainted, or of preaching to a people who have no sort of mental preparation whatever. But he has here a body of about five thousand young men, speaking and writing English with the greatest fluency, whose minds have been trained to reason and reflect, and who have a general knowledge of the history and claims of Christianity, while all belief in the old idolatry and mythology has dropped away.

Of course all this has been a death-blow to polytheism and idolatry, to Hindooism in its corrupt form. When the scales fell from the eyes of these school-boys and college-lads, they

were intoxicated with their new light. Predominant over all other feelings was one of hatred and contempt for the superstition in which they had been brought up. They could only look with loathing upon the hideous idols that they had dressed with flowers, the Brahmin impostor at whose feet they had prostrated themselves, and the degrading social slavery in which these priests had bound them. The Principal of the Free-Church-of-Scotland College at Calcutta told me that whenever the native students had essays to write in which they could by any means drag in abuse of the Brahmins and of idolatry, they rioted in exaggerated violence, expressions of loathing and disgust, so as almost to require reproof. It is not strange that these young minds, from which had thus evaporated every particle of faith and reverence for all they had once held most sacred, should wander for a while without star or compass, and hold aloof from everything that could not be made palpable to the senses. The very name of priest and of religion became a bugbear. Discussion clubs were formed in all quarters of the town, and Tom Paine was read with avidity. At this juncture there appeared upon the scene the remarkable Scotch missionary, Alexander Duff. It was he who introduced the system of establishing English schools and colleges for the instruction of the natives in the Christian religion, along with the usual secular studies. He saw how great a demand had arisen for education, and he was determined to avail himself of it for the propagation of Christianity. As fees were demanded at the Government institutions, he offered to give free instruction at the missionary schools, on condition that the pupils should attend classes for instruction in the evidences of Christianity and biblical exegesis. The Hindoo parents were not afraid of their children becoming converts; while "Young Bengal" laughed at all religion, in whatever shape it might make its appearance. Dr. Duff's educational efforts were liberally supported by the Scotch Church, and other missionary societies have followed his example; so that about 4000 boys and young men in Calcutta alone are now receiving instruction at these missionary institutions. Others of like character have been established at Madras and Bombay. Now as to the tangible result of this expensive undertaking:—there are about 200 young men, some married, some unmarried, who out of the thousands educated at these schools have become converts at Calcutta, and about 150 more at Madras; perhaps the same number at Bombay. The number may appear small. But, in the first place, these are men whose conversion to Christianity must, from their position in native society, exercise considerable influence; and there are many hundreds more whose feelings and habits of action have been Christianized, though they may not have had the courage to avow their secret convictions. These men, unlike the peasants I before spoke of, have had everything to lose, instead of to gain,

by the change. Their worldly position as catechists, missionary school-teachers, or even as ordained preachers, is probably not so good as what they could have obtained under Government, without becoming converts at all. They have had to undergo the severest trials,—separation from their relatives, perhaps from their wives and children, persecution, abuse, and loss of home, (for you must recollect that once a Christian outcast, a man never can cross the threshold of his home again); and these are sacrifices which fall with great severity on the Hindoo of Bengal, with his sensitive nature and remarkably strong domestic attachments and his delicate regard for the feelings of his parents. When a young man of mature age and character attending one of these colleges, comes forward and asks to be baptized, he is carefully examined by the missionary for the purpose of seeing that this is no temporary ebullition of feeling, that he understands fully the magnitude of the step he proposes to take, and that he is well-grounded in religious knowledge. He then goes through a course of private reading and conversation at the missionary's house. His friends are informed of the step he proposes to take, and he is permitted to pay them a visit if he wishes, that the strength of his resolve may be thoroughly tested, and that his relatives may have every opportunity of using their influence in turning him from his purpose. This trial is often a hard one. He has to resist his mother's tears, her shrieks and entreaties; his father's threatened curses; perhaps temptations of a terrible kind, appeals to the man's lowest passions; everything is put in requisition to save the family from the terrible disgrace. I recollect hearing a very affecting anecdote of one of these converts. He was awaiting the rite of baptism and formal admission to the Christian Church, and living in the house of an English missionary. His father and other relatives were of course permitted to see him as often as they liked to come, and to use all the arguments in their power to dissuade him from the step he was about to take. At last, but two or three days remained. His father, an aged man, came for the last time to see his son. He remained many hours, exhausting every argument, appealing to every motive. Now he threatened him with personal violence in the streets; now he entreated him with tears and embraces,—at one moment reminding him of his young wife, the misery of his mother and sisters; now falling at his son's knees and imploring him; throwing himself prostrate on the ground, and kissing his feet, with all the extravagance of Eastern emotion. Then he would tempt him with promises of luxurious ease, sensual indulgence, unchecked licence, an appeal to all a man's worst passions; yet in vain; the youth remained firm, and with the self-command of manner which, as well as the extravagance of gesticulation, is so characteristic of an oriental, he betrayed but little emotion. But this was no want of feeling; for when

the old man was gone, the poor lad fell into a deep swoon, from which he did not recover for many hours. It will bring such trials as these more vividly before you if I give the circumstances of a case which came more directly within my own notice.

I had been for some time acquainted with a young man whom I knew to be deeply interested in the Christian message, convinced that it came direct from the Supreme Being, and that it was his duty to avow himself a follower of Christ. But he was afraid of incurring the displeasure of his friends, and he long hesitated. At last he sent me a letter, from which I take the following words: "I have just been informed that you have an appointment in your gift, which will enable me to find employment at a distance from Calcutta, where I shall be out of reach of the persecutions of my friends, and which will therefore enable me to embrace Christianity." I replied, that if I could have conscientiously granted this request, nothing would have given me greater happiness, because no happiness could be greater than that of bringing a fellow-man to the love of our Saviour and the avowal of his name. But I felt that to attempt to attain this object in the way he pointed out, would be to encourage him in a delusion. I was obliged to shew him that the distinguishing characteristic of Christianity lay in this,—that it was not so much an outward profession of belief, as a life of obedience; that there were scores of Englishmen in Calcutta who, though calling themselves Christians, were no more so than the Hindoo priests; that entire surrender of oneself, self-sacrifice in fact, was the one great test of Christianity. How then could he be in the right path, when, as the very condition of becoming a Christian, he demanded that he should be sheltered from all the sacrifice involved in the step? At the same time, I of course pointed out the unspeakable peace of mind and happiness that awaited him if he would follow where his conscience led, and leave the consequences to his Heavenly Father. I received no reply: but in two or three months I heard that he had taken the great step, and I then received a letter, from which I will read the following extract: "Under the inspiration of your letter, I have not only braved but borne the greatest amount of ill feeling that could be directed even against a Hindoo convert to Christianity. I have remained in the same village, been employed in the same office, associated with the same people, regularly corresponded, as before, with my distant brothers and sisters; and now I find the truth of the remark, *Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.*"

The influence, in point of example, produced by the public baptism of a single convert of this class is greater than that of a hundred pariahs or low-caste men. In fact, the spirit of class and caste in this most aristocratic of nations is so strong, that acces-

sions to the ranks of Christianity from outcasts tell rather against its progress, for the people learn to look upon it as a low-caste religion. Considering what those converts suffer who come from the middle and upper classes, their sincerity, it is obvious, must be above all suspicion. Grant that there are not more than ten or twenty such men added to the Christian church in a year from all India, it is enough to prove what the Hindoo race is capable of. There never has been any doubt of their intellectual power. With such facts as we have now before us, there should not be any doubt as to their moral power and religious capacity. The 400 or 500 educated Hindoo Christians of India are a pledge of what will be, in God's own time, if we persevere and have patience in doing His work. We have no business to test progress of this sort by pure arithmetic. Judson waited six years before his labours and sufferings were rewarded with a single convert; but within thirty years more, there were 534 baptized converts and 8000 persons attending Christian worship in Burmah. In Bengal, too, the missionaries waited seventeen years for a single convert, and now there are many hundreds. Every fresh accession to the native Christian body gives courage to the numerous class who are only waiting until they have a sufficient number to keep them in countenance. The Hindoos of Lower Bengal are a timid and sensitive people, who naturally hesitate to isolate themselves from their kinsfolk and friends. If each knew how many others there were in the same position, large numbers would doubtless leave the ranks of nominal Hindooism for an open profession of Christianity. But the fear of insult and annoyance, and the dread of hurting the feelings of their parents, keep the lips of hundreds closed, who are longing to find strength for an open avowal of Christian belief. I am acquainted with the case of two brothers, each of whom had thoroughly adopted a conviction of the divine origin of Christianity with the desire of taking the Christian name; but they lived for years together without discovering that the hearts of both were bursting with the same secret, so afraid was each of telling it to the other. I believe that there are hundreds in this position, and that at some future day we shall see vast numbers taking courage to build up a great native Christian church.

I have thus endeavoured to bring before you the actual *results* of missionary enterprize in India, and I hope I have left an impression on your mind that really something has been done —perhaps we may say much—when we consider the gigantic nature of the work,—the overthrow of a religious system 3000 years old, interlaced as it is with the whole constitution of society, and based on a philosophy of deep wisdom. I hope that I have said something to disabuse Unitarians of the prejudices which they have been too prone to indulge in with reference to the labours of the great Protestant churches in this field. I hope

they will see how narrow and unfair a view was that presented in an article of some mark which appeared on this subject in the *Westminster Review* about three years since.

I now proceed to notice another popular error which I think has prevailed to some extent: I speak of a tendency to overrate the truth and good existing in the religions of the heathen world, and to consider them as supplying, to some considerable extent, the place which Christianity holds in Europe. I am disposed to take much the same view of these religions that I would take of the philosophic systems of ancient times. While fully admitting that they contained much that was good in tendency, there is nowhere any security for persistence in good; no strength certain to overcome temptation; no real consolation in sorrow. In the hour of trial, of sorrow and sin, of what use are the wisest guesses at truth,—the loftiest theories? Men must have absolute certainty that the Supreme God is, and that He has really spoken to His creatures directly and unmistakeably.

An exaggerated notion of the value of Hindoo philosophy has arisen in some quarters, very probably as a reaction from the ignorant and extreme denunciations for which Exeter Hall is so notorious. It would be absurd to deny the marvellous intellectual power which has been at work in developing the Sankhya, Nyaya and Vedanta systems. Their constant near approach to what we believe to be truth is perfectly tantalizing, but it is lamentable to see how utterly the great end is lost, and what injurious moral conclusions are ultimately deduced. These doctrines are no more able to bring security for good, for peace, happiness, and virtue, than were the doctrines of Plato and Pythagoras, to which they bear so marvellous an affinity. The Sankhya, in fact, denies the existence of God; the Vedanta asserts that God is identical with matter and with the human soul; while all three systems assert the doctrine of Fate, and that the dispositions of men are decreed. The soul, it is said, is a portion of the Supreme Ruler, as a spark is of fire. The relation between them is not that of master and servant, but that of whole and part. The pantheism of the Vedas is not their worst feature. Their fatalism has a more extensive and potent influence for evil. "This doctrine," says Mr. Mullens, in a valuable work just published ("Religious Aspects of Hindooism"),—"this doctrine has descended deep among the common people, and influences their conduct in every way, producing *apathy* when effort is necessary, leading them to ward off from themselves the sense of guilt when it arises from wrong-doing, by the dogma, clearly and repeatedly stated, that *God is the author of sin.* For, say the Vedas, God causeth *him* to do good deeds whom He wishes to bring out of this world; and *him* He makes to do evil deeds whom He wishes to bring *again* into the world,"—alluding to the doctrine of transmigration. Again, the Nyaya says, "The chief end of man

is the cessation of pain;" "God is without desire or aversion;" and their idea of a perfect man is also to be without desire or aversion; that sin and virtue are illusions. Here, be it remembered, we have Hindoo theology in its grand and palmy days, in its monotheistic glory, before a degraded polytheism had been developed, on its exoteric side, for the moral and intellectual bondage of the people. Doubtless there are grand and noble thoughts scattered up and down these ancient scriptures, and the most has been made of them by those who are anxious to present only the favourable side; but we must consider the pervading and distinguishing character of the theology of the Vedas, before we can form a just estimate of their influence for good or evil.

After all, religion must be tested by its fruits. We must endeavour to trace its influence on the conduct and character of the people who live under it, so far as we can trace this influence apart from that of history, locality, physique and natural bent. Such an investigation is surrounded with difficulty, and is certainly not one that I am qualified to attempt. I can only say that, with all the natural amiability and gentleness of character which distinguish at least the Hindoos of *Lower* Bengal, their essential unreliableness and untruthfulness must be in some measure ascribed to the influence of the religious dogmas which I have referred to. It seems to me that the limits of right and wrong must be confused by such teachings; that they indulge in casuistry and hair-splitting on all questions of moral duty till a clear sense of right is obliterated.

Let me now say a few words regarding that class of the native community who are supposed to exhibit the most favourable type of Hindooism,—the New-Vedantists or Reformed Brahmins of Calcutta, regarding whom Sir John Bowring wrote a short paper in the *Christian Reformer* about five years since. It must be remembered that in whatever respect these men excel the mass of their countrymen in moral strength and in their outward lives, or in their freedom from superstition, the fact is probably owing to the circumstance of their having been educated in the English schools and colleges, where the daily study of our great Christian classics, Milton, Cowper, Addison, Shakespere and Abercrombie, must have left a deep impression. I want you clearly to understand the position of the class of whom I am now speaking, viz., those natives who have by education been half Anglicized, for in every respect they form a class distinctly and widely separated from all around them. These men, by their education, their half adoption of English dress and habits, the growing use of forbidden food, their increasing desire for the society of Englishmen, have come to be regarded as apostates by the mass of their countrymen. In the eyes of the Brahmins of the old school they are an offence, only one degree better than

Christians and outcasts. They differ considerably among themselves, though they have general features in common. "Young Bengal" is the cognomen by which they are best known. They affect a preference for the English over the vernacular language, support several English newspapers and periodicals, and form the great body of the clerks and employés in the service of the Government and European merchants. Some of them are earnest-hearted religious inquirers, and are only waiting for a favourable opportunity to join the Christian church; others ostentatiously avow themselves to be followers of Tom Paine; while a third class are the New-Vedantists, generally men of superior education, well acquainted with the history and philosophy of their country, and possessing a strong national sentiment which disinclines them towards a "foreign" religion, as they conceive Christianity to be. They have therefore endeavoured to build up a religious school of their own, on the foundations laid by the late Rajah Rammohun Raie. They have picked out such passages from the Vedas as they can best reconcile with the conclusions of modern philosophy and the morality of our English literature. They resemble in character and position very much what we read of the New-Platonists of Alexandria, and for that reason I call them "New-Vedantists." Like the philosophers of antiquity, too many of them conform outwardly to the ceremonies of idolatrous worship, which they despise, and so deaden the conscience. They meet once a week for religious worship and for hearing portions of the Vedas read or sung; but I cannot see that they are distinguished in any degree from the rest of their class in moral courage or self-sacrificing patriotism. The educated natives, as a class, have no doubt a far higher sense of honour and a higher morality than those who belong to the old school; but that particular section of this class calling themselves Reformed Brahmins do not stand out with any special halo from among the rest. On the other hand, they have shewn a very bitter spirit towards their convert brethren. One of the most distinguished of them, a man notoriously contemptuous of superstition, and affecting the widest liberality, disinherited his son when the latter, after years of careful study, deliberately took the Christian name and was baptized. While professed lovers of free inquiry, they refused to permit the Unitarian missionary, Mr. Dall, to mention the subject of Christianity at their places of meeting, and they angrily deny that Rammohun Raie, whose followers they profess to be, believed that Christ had any specially divine authority.

New-Vedantism is in fact a movement arising out of the want of some religion felt by those educated natives who are not prepared for the sacrifices involved in an adoption of Christianity, or who are repelled by its stern demands for unreserved obedience, which selfishness and sin recoil from, and to some extent by its not being their national faith, but a foreign religion.

They dimly feel the necessity for some sort of church; so they have extemporized this half-way house; but having no belief that the Vedas are in any sense sacred and inspired, they cannot feel compelled to obey the voice of conscience when temptation comes with more than ordinary force; nor can they find consolation in the hour of real sorrow, when there is no evidence before them that their hopes are something more than a mere speculation. I have seen striking instances of the consciousness of the claims of Christianity felt by men of this class. I have known a man of high position calling his sons around him on his death-bed, and, to their astonishment, begging them to seek Christ before all things, confessing to them that all his life he had been anxious to do so, and handing to them a Bible which he had secretly read and covered with pencil comments. Shortly after, one of those sons was on his own death-bed, and at the last moment repeated his father's request to the survivors. While death was in the house, they all had the strongest inclination to follow the voice that spoke so strongly within; but when the feelings of the moment had become weakened, they had not courage. To this day, these young men delight in composing Christian hymns in English verse.

Seeing that Christianity made little or no progress among Eastern nations after the first century,—indeed, that there has been an actual retrogression in some countries,—there is a disposition in some quarters to fall back on the explanation that Christianity is only one among many forms in which God communicates His Spirit to men's hearts; to accept this fact of the non-reception of Christianity over a great part of the world as a necessity; and therein to find an excuse for ceasing from efforts to follow the command to preach the gospel to all nations, as if that command were limited to the time in which it was spoken, or as if it were a mere rhetorical exaggeration. We are told with much emphasis that "into the heart of the most mistaken worshipers God pours His Spirit, and of His life all His children are sharers; that there is good in all religions, and that religions which we call false may be the best adapted for certain races and countries; that there are heathen nations that have not yet arrived at a state fit for Christianity," &c. These words I take from the *Inquirer*. This sort of language is common among Unitarian writers, and I think it is time to ask, what is meant by it? what are the exact conclusions we are to draw from it? I should be sorry to deny that in all times and among all races, both before and subsequent to the coming of Christ, God had been working upon the hearts of men,—that all the good (and there has been much) in every form of human belief has come from Him. But we cannot overlook the fact that without some departure from the usual working of His Spirit and the direct revelation of Himself through Christ, man was unable to arrive at the full conception of his relation to

God, his duty and his true happiness. Human weakness and sinfulness impeded man in his search after God and truth, and impeded him still more in his attempt to follow the course of action which his own conclusions should lead to. Man required a direct and special communication from his Maker, and it was given; he required commands spoken in no uncertain voice; he required distinct help and encouragement from above,—the most certain assurance that this life was not all,—that soul was a verity, and that immortality was a verity,—that there was a personal God to whom that soul should render itself. God's Spirit is working at all men's hearts, doubtless; but whether it does so with unerring effect, or with faint and varying results, must depend on their being conscious of that influence and knowing from whom it comes. As to the assertion that other religions are better adapted to certain races (an assertion which the *Inquirer* made in reply to a letter of mine on this subject), I cannot admit such a dogma in any sense or in any degree. I should like to know what answer the apostles would have made to such a doctrine. They certainly recognized no such distinction, and had no doubt whatever that the message of Christ was to be delivered to every creature on earth. Let us not then throw upon God the responsibility of the fact that His message has reached so few; let us seek for it in the corrupt forms in which His message was so speedily disguised by human perverseness; let us look to the corrupting influence of human selfishness, lust of power and want of brotherly love, and the influence of the philosophies and idolatries which prevailed in the world when Christ visited it. If Christianity had not been perverted and distorted, neither Mahommedanism or any other teaching could have had power to take its place. All facts bear out this theory as far as my own limited experience goes. Even in the most uneducated Hindoo, occupying the humblest position in the social scale, inheriting the degradation of centuries, I can see the beneficial influence of Christianity. In the educated, high-caste Hindoo, I find a man who by natural disposition is weak, timid and sensitive, tender as a woman in his domestic attachments, shrinking from abuse or suffering of any kind; and when under the influence of Christianity, I find that man making the noblest sacrifices, bearing loss of home and family, abuse and persecution. On the other hand, we have philosophic, enlightened New-Vedantists, not willing to undergo the smallest sacrifices for truth or their country, but outwardly conforming to idolatrous rites which they loathe and despise. Alike in the South-Sea Islander, the Negro of Africa, and the European, there is a capacity for the reception of Christianity, though in ever differing forms.

(To be continued.)

ROSCOE'S POEMS AND ESSAYS.*

The name of Roscoe, eminent in literature and honoured by all good men for more than two generations, receives from these volumes fresh lustre and the bloom and grace of a finishing touch. Among the men of the last century, the first Roscoe was a remarkable instance of that peculiar culture of mind which, without being merely distinguished by intellectual power or the acquisition of learning, while combining both in a considerable degree as its means and materials, exhibits one of the more perfect types of personal character. The name of William Roscoe, of Liverpool, is also among the foremost in the great social and political movements of his day: and it must be remembered that sixty years ago the labours of the philanthropist involved no little odium and demanded no little courage,—an obstacle and a qualification both now removed from the fashionable pursuit of social science, and left to other and less recognized fields. It has been our privilege to associate freedom of religious thought and the congenial profession of Unitarian Christianity with the elder Roscoe's European celebrity, with the friend of the African and the advocate of national liberty; and it is therefore with no common feelings of respect that we proceed to an examination of this the latest, but sad and brief, record of a now thrice-honoured name.

Happy are we to be able to say in the outset, that we find the rarest mental characteristics and the highest religious principles transmitted unimpaired through three generations of the same family, and displayed successively in its direct lineal representatives. The subject of the memoir now before us inherited no small portion of his grandfather's genius; but he had a more delicate organization; and with less than the ancestral strength or weight of intellect, and much less grain or power of resistance, he possessed perceptive and imaginative faculties of a higher kind; and under a life less fragile or less burdened with trial than that which was his lot, he would in all probability have achieved a high reputation in literature or in public life. But instead of this,—the ambition of devoted friends rather than of himself,—the young Roscoe appears to have left only the materials to build over his tomb the broken column which can but suggest the fair proportions of the perfect shaft. There is therefore a mournful interest in these memorials of a short life of less than six-and-thirty years, and in these literary fragments gathered by the tender tributary care of friendship; and we are invited to examine them in a partial and affectionate mood; though

* Poems and Essays by the late William Caldwell Roscoe. Edited, with a Prefatory Memoir, by his Brother-in-law, Richard Holt Hutton. 2 vols. London. 1860.

when we shall have done so, we are assured that we shall find the claims advanced by their editor more than approved by the critical tests, and shall conclude that it has been right to collect and preserve these records, both for their intrinsic excellence and for the interest which is excited by their author's name.

We speak of the broken column and the unfinished design whenever we contemplate the early termination of a brilliant or promising career. But what, it may be asked, is the standard by which we judge of the completeness of any human career? or, indeed, does any such standard exist? The highest result of human existence which we are capable of apprehending under the limitations of our present life and with the promise of the life to come, is character, or personality; and when high principles and pure and noble thoughts have been wrought into a life and expressed by all its words and deeds, is there not reason to acknowledge a completeness and a success which length of years and uninterrupted labour too often fail to achieve? It is true that life is short and art is long, and that it requires many efforts and many failures before the mind attains a mastery of its materials; but there are also heights of moral elevation and subtle and delicate mental characteristics which will exhibit themselves in those early efforts which the artist is reluctant to permit the world to see or leaves for posthumous admiration. In some rare instances this immaturity of early productions extends only to their form and scarcely impairs their substance. The tone and character especially of literary productions may be high, because abounding in the qualities which we have distinguished, while the imperfections of the form may be due either to the critical fastidiousness or to the constitutional defects of the writer.

These remarks are peculiarly applicable to the contents of the volumes now before us. Diverted by ill health from the profession of the law to the more congenial pursuit of literature, for which he had been prepared by his early tastes and his college studies, their author was not spared long enough to bring more than a divided power to bear on his literary tasks. In consequence of this, these poems especially, and some of the essays, though in a lesser degree, discover a want of finish in their form and style considerably at variance with the vividness and elevation of their thoughts. The poems, however, if we except a very few of them which are obviously literary exercises, though of a most graceful kind, are in their essence anything but juvenile; and for range of thought and depth of feeling they may challenge comparison with the best poetry of the day. Their style, moreover, while it may be called immature in strict regard to artistic perfection of form, is yet *their own*, free from all modern imitation, and possessing a beauty and appropriateness which may be at once distinguished as in the best sense original. Similar remarks may be applied to the essays. With so many models

of excellence among the critical essays which are beyond a doubt the best written compositions in our modern literature, it is scarcely fair to look for an unbroken excellence or brilliance of style; but the positive value of these essays may be asserted with no less assurance than that of the poems, and it is acknowledged that they contributed greatly to the success of the recently-established Review in which they first appeared.

William Caldwell Roscoe was born in Liverpool on the 20th of September, 1823, and was the eldest son of William Stanley Roscoe, himself the eldest son of the historian to whom we have already referred. His mother was one of the daughters of James Caldwell, Esq., of Linley Wood, Staffordshire. He was a student of University College, London, and in 1843 he took his degree in the University of London. He afterwards entered the Middle Temple, and in 1850 he was called to the bar. His practice at the common-law bar, though sufficient to justify his friends in entertaining the hope of his ultimate success, and to give promise of the display of moral and intellectual qualities too rarely associated with the talents of the advocate, was interrupted from the first by periodical attacks of asthma, and was at length abandoned under circumstances which, though certainly indicative of a want of physical power, at the same time discover feelings of honour singularly acute and the highest religious aspirations. Indeed, through the whole of the memoir before us, we perceive the workings of a deeply religious nature; and we are at no loss to reconcile the extract from the diary on the subject of the relinquishment of the bar (p. lxxv) with the fraternal devotion which, in 1852, led Mr. Roscoe to throw up his professional engagements and make a voyage to the West Indies, to join and bring home his widowed brother-in-law, the writer of the prefatory memoir. The loss of his nearest and dearest relatives, and of several friends scarcely less dear, constitutes the personal history of more than ten years of Mr. Roscoe's short career,—the ten years, too, of early manhood, when one fondly looks for the sunshine of life. To one who held the ties of family and of friendship so sacred as did Mr. Roscoe, the series of bereavements recorded in his biography would be events important and of lasting influence. Only a richly-endowed and finely-organized nature could by such events be touched to fine issues and led up to the higher conditions of life. Coarser minds either do not receive, or they can erase and overgrow, the impressions of grief. In the instance before us we have the rich results of an experience rarely vouchsafed, and yet more rarely recorded, to which the biographical memoir affords the clue, and the best of the minor poems give expression. In 1855, Mr. Roscoe married Miss Emily Malin, of Derby; and from this date up to that of his death we have the happiest years of his mature life, spent in full enjoyment of the endearments of home

in more than one delightful residence amid the mountains of Wales. It was during this period that Mr. Roscoe was partially engaged as a partner with a brother-in-law in some granite quarries, and that he produced the best of his literary essays for the National Review. This happy period terminated in 1859. On the 30th of July in that year, he died of fever at the house of his friend, T. Smith Osler, Esq., at Richmond, whither he had retired from the assizes at Winchester, where he had accompanied Mr. Justice Crompton as his Marshal on the Western circuit. To this brief narrative, which tells so much of the sadder events and realities of life, it is only right to add some brighter touches in order more fairly to delineate Mr. Roscoe's character. He was full of fine humour and the most delicate fancy. His thoughts were singularly just and felicitous. His presence carried a charm which it is useless to attempt to describe; but many are the social circles in which the remembrance of it is cherished. He awakened in his most intimate friends an affection which it is impossible to describe. These are the friends who feel how their lives have been enriched by his life; and one of their number has prepared the memoir before us. In his early college days, Mr. Roscoe was remarkable for active and daring feats of personal skill. His figure was slight and gave little indication of strength, but he inured himself to exercises of courage and adroitness of which Mr. Hutton gives us many pleasant instances. His prevailing mood appeared reserved and reflective, and even gave the idea of melancholy. His voice was clear and sweet, never raised to a high pitch and never sudden or rapid. He opened quietly into conversation, but soon displayed a clearness of thought and a surprising fertility of fancy, which seemed to enliven the circle without any particular vivacity of manner on his side, although drawing forth the utmost efforts and eliciting the gaiety of his companions. No man ever was less engrossing in conversation, and few have been so entertaining. The letters which Mr. Hutton has sparingly introduced into his memoir, afford glimpses of the play of Mr. Roscoe's lighter moods; and the extracts are at least sufficient to shew that his wit was of that highest kind which flashes only from profound and affectionate natures. The love of children and tenderness to animals are but other phases of the same affectionate disposition; and these we find described with much delicacy in the words of the biographer and in extracts from Mr. Roscoe's own writings. He united in a singular degree calm views of politics with an almost passionate interest in them; but his interest was not in the politics themselves as subjects of discussion or as means of power, but in national rights and personal liberties. His religious life also seems to have been aloof from controversy, while, as we have already intimated, the religious element was deeply based in his nature. These two character-

istics may be taken together, for they point to the same sources of strength in his character. Never to have been an anarchist or a radical, and never to have dwelt in the regions of scepticism or to have felt the impatience of a controversial spirit, seem to imply an immunity from the dangers of youth. That Mr. Roscoe should have escaped these so lightly, or have outgrown them so early as to exhibit no traces of them in his thoughts or writings, is a circumstance worthy to be noted. It seems to accord with that judicial characteristic which Mr. Hutton describes as so early and permanent an element in Mr. Roscoe's mind; and it is not difficult for those who knew Mr. Roscoe to accept the delineation as correct and even consistent.

We must permit ourselves an extract from the biographical memoir, and will choose a passage from a letter of Mr. Roscoe's on the subject of the hopeful side of religious faith. The sentiments conveyed in it have a remarkable value as coming from one whose temperament was not naturally sanguine, and who had unusual experience of the sorrows of life.

"I think there is such a thing as a man having more vivid faith in sin than he has in God; and that is a grievous evil, and earnestly to be avoided. I think that by constantly aiming at realizing the awfulness of sin, he may lose sight of the benignity and long-suffering of God, as a man long in the dark is dazzled by the daylight. Of these two ways in which God draws us to Himself, by horror of all that is opposite, and by our divine affections, the latter seems to me so much the higher, that I think we should turn our faces to the light even when they are bowed to the dust, and not gaze backwards into gloom from which we seek to fly."

As Mr. Roscoe's political wisdom was not based either in subservience to his own party nor in blind conservatism, so neither were his religious principles grounded in indifference or in acquiescence. A thoughtful man could not range through so wide a scale of religious aspiration and experience without having very distinct ideas in doctrine also. Mr. Roscoe was a Unitarian all the more because he possessed the larger amount of religious insight and had felt the depths of religious emotion. We gather from the admirable letter of his friend, the Rev. J. Hamilton Thom, which is appended to the biographical memoir, how strong an impression the writer of that letter had taken of Mr. Roscoe's religious principles. That the dogmatic element was not prominent in his conversation or in his writings, is but another result of what we have already stated; and to this it must be added that Mr. Roscoe's was a mind of that well-balanced order which is at once conscious of the slow and difficult steps by which scientific knowledge is attained, and trustful of the conscientious labours of other men. Minds like his appear also to possess in themselves a touchstone of truth, and give the idea of a faculty which we call intuition because its processes are too subtle for

our analysis. We may here call particular attention to Mr. Thom's letter, and also to that of Mr. Bagehot. The former has a biographical interest extending over the early scenes and circumstances of Mr. Roscoe's life; and both letters add to our means of estimating his character. A man who held so high a place in the esteem of friends possessing in themselves remarkable and peculiar mental powers and the highest moral qualities, would exhibit the riches of his mind and heart variously to each; and from them we gladly gather up the scattered lights and try to form again the image of their friend. A proper biography would of course dispense with these side-lights, or fuse them into its single picture. Wisely, however, has Mr. Hutton chosen to give us his own friendly and affectionate memoir, and to add these memorial letters to his work. He is singularly qualified for the task which he has undertaken, and he has well discharged it. We do not pretend to offer him our praises for his labour of love. He does not require them. But we may say that what he has told us enables us to perceive the nature of that influence and power in his friend's life and character which, more than poem or essay, or aught that can be assessed by any standard of critical value, is, to use Mr. Hutton's own words, "in the highest sense and in the sight of God his most characteristic and noblest work."

We will close our remarks on the prefatory memoir with a passage which is a just summary of character and an epitaph every way worthy to be transcribed.

"I never knew any other man whose death could have made so deep a rent in the hearts and lives of other men outside the circle of his own family. His rich humour, his singular harmony of character, his social ease and insight, the ideal depth and patient meditativeness of his judgment, his public spirit and manly political interests, the sincerity and trustfulness of his friendship, the refined and human character of his tastes, the perfect veracity and light fresh beauty of his imagination, and the true humility of his faith, had made him an object of hope as well as love to many of his companions. There were several I believe who would have been really more elated by his success than by their own; who, had he gained a poet's fame, would have felt their own life brighter; and who have lost in him one of the main vital springs of their own happiness."

Of Mr. Roscoe's poems generally we have already remarked that unmistakeable indications of originality are to be found in their style. This is no slight evidence of something still higher. But though we consider the style and diction of the best of these collected poems as imperfect, they unquestionably have a tone and sweetness peculiarly their own, and which we think would have ripened or might have been cultivated into poetry of a very high order. We distinguish between such of the poems as give this promise, and such as, being for the most part earlier in date,

are of a tentative or imitative kind. We remember, too, that, of all the minor poems, scarcely one was written or preserved by their author with a view to publication. Of the two dramas, Eliduke is the inferior, and is for the most part purely an Elizabethan study. It has much sweetness of language, and shews ability in the construction and movement of its plot. It is pleasant reading, and carries us along with interest throughout; but it has a title only to posthumous publication, and was never designed for the press by its author. Many of Mr. Roscoe's friends will, however, be grateful to the editor for including the tragedy of Eliduke in these volumes, and it is likely to be more attractive to many readers than the work of a much higher value of which we have now to speak.

"Violenzia," on the other hand, is a drama which stands alone in our literature as an attempt to delineate the highest phase of religious life in action on the stage of human events. One painful incident in the story lurks in the title of the drama, and thus suggests a prominence in the plot which it does not really hold. Had the play been called "Ethel," after its hero, it would have been taken up with less reluctance, and the true relation which the incident in question bears to the whole plot, as one only of Ethel's great trials and afflictions, would have been permitted without any tenable objection. The tragedy of Violenzia is an exhibition of magnanimity and public virtue exercised under the sharpest trials and provocations. The story is not taken from history, but contrived for the purposes of the drama. The fortunes of a kingdom are perilled by the vices of a king, whose military chief is the hero, Ethel. The possession of the military power of the kingdom is in Ethel's hands after the conquest by him of a powerful neighbouring state, and at a time when the indignation of both soldiers and people is ripe for revolt, and also when Ethel has the cruellest wrongs of his own to revenge upon the king. Through these temptations Ethel pursues his way in the path of political integrity, diverted therefrom neither by his own wrongs nor by the lives of his dearest friends, though forfeited to the justice which he himself administers. Burdened with this extraordinary charge, he performs his high functions in a spirit of self-sacrifice, though forsaken by all human aid and sympathy, and supported only by his deep religious trust. Ethel's character is the patriotic ideal maintained amid sorrow and desertion. The career of Washington, the historical vindication of the character of Cromwell, and the embodiment of the idea of political duty in Wellington, are the historical sources from which it is conceivable that this character might be drawn. Had the scene and personages of this play been selected from an historical period, like that, for instance, of Kingsley's Elizabeth of Hungary in the Saint's Tragedy, it must certainly have drawn a larger share of attention. But the time and place, the persons and cir-

cumstances, in and among which the action of Ethel is worked out, are imaginary and, as it were, abstract; and the reader has to reconstruct all these for himself before he can realize the grand central figure, with its deep affections, noble aims and heart-breaking sorrows. Few readers will take the trouble to do this; and the only success possible to Violenzia is the silent admiration and wonder of the few poetical minds to whom political virtue and divine trust are realities of human hearts and human history. We would remark particularly the religious element in the hero of this play, both because of its affinity with the mind of the author, and because it exhibits that element free from all known or received forms of religious expression or doctrine. The latter characteristic, like the ideal scenery of the play, tends probably to impair its immediate interest. Many would read of the Puritanism of Cromwell, the Calvinism of William of Orange, the asceticism of Elizabeth of Hungary, or even the fanaticism of John of Leyden; but the calm depths of a divine confidence and the consolations of Christian submission, however fierce the fires or acute the sorrows by which these are tried, need more colour from known events, or more defined form from conventional circumstances, to gain the applause of many readers. That a work of art should fail to gain attention is doubtless a ground for presuming some essential defect; but attention is not always to be gained at once, and for a great work it is but fair to demand room and time for its display. We ask consideration for this drama of Violenzia, because we believe it has qualities which will in due course assert and establish themselves. It has to make its own appeal and to give its own point of view; and we think it contains a body of imagination enough to supply its own colour and exhibit its own form. Extracts from scenes we do not propose to give, because we would treat the tragedy as a whole work of art. The central figure of Ethel must, we admit, bear the whole responsibility of the piece, for the accessories have even perhaps less local colouring or individual interest; though it is no small praise to say that the accessories are equally subordinate and subservient to the central figure. Next to the artistic construction of the plot and the mode of developing the character of the hero through the consecutive events of the story, we would especially commend the pathos. It is based on the purest and least selfish of our human affections, and these are made to yield to the stern demands of the drama; but in yielding, they achieve such triumphs of self-sacrifice as are drawn forth by the spirit of true Christianity. Ethel's visit to the brothers in prison, we may instance as a scene in which the tenderest human affection is asserted in the very act of sacrificing its own objects at the bidding of that Power which is at once the source of justice and the vindicator of faithful love. We have dwelt on this drama because it is the only production on which Mr. Roscoe himself sought for

a public verdict, the only poem in these volumes by which we have any right to pronounce on Mr. Roscoe's title to the name of an artist and a poet.

The high qualities of the drama of which we have spoken at some length, give us an undoubted right to regard the minor poems as something more than the felicitous exercises of an accomplished and thoughtful man. We have alluded to the autobiographical interest attached to many of these poems,—a circumstance sufficient at least to awaken curiosity; but having established the author's claim through his larger work to the imaginative grasp and insight of a poet, we may fairly maintain that the charms which these minor poems have for us rest upon their substantial qualities, and not merely upon our feelings of partiality. Nor should the personal element in many of the finest of these poems lead us to undervalue their intrinsic poetical merits. They were written in the rarer moments of life, and under the influence of feelings naturally extrusive of the purpose of publication; and they must necessarily have been kept sacred by the writer himself from all but his most intimate friends and those for whom they were written. Now, however, they are published without violating any private sentiment whatever. They are instinct with the most elevated thoughts; their imagery is clearly conceived and expressed in language pure and harmonious; and they will take a high place among those pieces dear to our hearts when influenced by emotions of affection and aspiration, or when bowed by the tenderer forms of sorrow; and we shall surely see them transplanted into many a poetical anthology of meditative and devotional verse, among the sweet songs and sonnets which Mr. Roscoe himself loved to remember and repeat, and which his friends associate with the tones of his gentle voice. Much of the popular poetry of the present day is exaggerated in sentiment and confused by indistinct imagery and the affectation of philosophical phrases; and not a few writers stretch out their meagre imaginings with imitations of Tennyson's languor or efforts to rival the learning and obscurities of Robert Browning. The poems which Mr. Roscoe has left us—alas! too few—are written in the spirit of a true artist, aware of both the extent and the limits of his own faculty, and too conscientious in the use of language to attempt to employ it for any other purpose than the clear expression of a clearly defined thought. Had Mr. Roscoe been permitted to regain elasticity of spirit with continued health and leisure, we might have hoped for volumes, instead of a few specimens only, of poems to rank on our shelves with the thoughtful verses of Matthew Arnold. In the composition of the sonnet, we conceive that Mr. Roscoe has been especially successful, and we would instance those at pp. 78, 80, 81, 91, 92, 93, 99 and 357 of Vol. I. as not inferior to the best in that kind of verse.

Volume II. comprises a selection of essays, chiefly on literary

subjects, contributed to the *Prospective* and *National Reviews*, and two or three short pieces which appeared originally in the *Inquirer* newspaper. It is from the contents of this volume that we think the best estimate of Mr. Roscoe's powers may be formed. The essays display in a remarkable degree the judicial characteristic described by his biographer. They are written under a sense of the responsibility attaching to the formation and expression of opinions, too often severed from the function of anonymous criticism. A temptation to excite surprise by paradoxes or to attract by novelties of style, always besets the occasional essayist; and in essays written, as were many of these before us, for the earliest numbers of a new periodical, it might have been almost pardonable to ask some latitude for these expedients. No pardon is, however, required on this ground for anything contained in Mr. Roscoe's critical essays. They are conscientiously written throughout. Their style is excellent, and they abound in passages of singular depth and sweetness. In the literary and social opinions of a comparatively young writer, we ought not to expect to find anything like a complete body of criticism; but nevertheless we do find that these essays are capable of distinct and orderly classification, and that they exhibit the application to the several branches of literature on which they treat, of principles of judgment carefully ascertained and well thought out. The professional critic is very apt to extemporize the data of his judgments. He is seldom amenable for all his criticisms at once. He enjoys the privilege, partly through his anonymous character, of laying down particular principles for one occasion and of refusing to follow them on another. The after-collecting of essays is, however, a test of this quality; and it is not the least advantage which we derive from this custom of comparatively recent date, that an assembling of his works for judgment hangs over every critic who hopes for distinction in his art. Moreover, the quarterly essayist of the present day is not only the critic of literature, art and politics; it is expected that he should also be skilled in delineation of character, and have an insight into the minds of men. He is called upon to exercise no little of the prophetic function. We ask, concerning any one who takes upon himself to direct us in the midst of the conflict of opinions and to examine for us the various writers of the day, what secrets of modern thought and tendency does he open for us? Does he perceive the direction in which we have been moved by the poets and teachers of a preceding age, and can he detect what new forces are being developed in the literary activities which now surround us? Does he share in the religious feelings, and does he enter into the theological thoughts of his day? We do not now put these as abstract questions. We put them because they are to a remarkable extent answered in the volumes before us. The series of essays contained therein have been produced under

the conditions which our questions involve; and if we may look, as we ought to be able to look, among our secular literature for the religious aspects of the age in which we live, we know of no other writings of their kind which contain higher religious characteristics than these essays of Mr. Roscoe.

The reviews of the poets are devoted to Tennyson, Matthew Arnold, Mrs. Browning, Rogers, Moore, Gray and Crabbe. In several of them we alight on passages that remind us of the letters of Keats, wherein are occasional remarks on the nature of poetry and the poetic art such as only a poet's experience could supply. They contain also many acute observations which, taken by themselves, may be considered as axioms. For instance,—

"The reputation of a poet is in his own hands; for a man must be judged by the worst he is capable of, as well as by the best."—P. 31.

"An action is not only not the sole, it is not the highest, subject of the poetic art. Man is higher than his actions, and it is in the representation of the whole man that the romantic drama soars far beyond its classical rival. In Sophocles the action is predominant, and the characters are interesting as they elucidate it. In Shakspere the characters are predominant, and the events gain their main interest from the insight which, by their aid, the poet contrives to give us into some human heart."—P. 50.

"True art never fails to bring enjoyment, as good morals never fail to bring happiness: but the artist is going as far wrong as the moralist, if he makes the enjoyment his work is calculated to afford to others the test and object of his labours."—P. 52.

"Freedom is as noble and as essential in art as in life. In neither can we entirely dispense with laws; but the tendency of advancement is to reduce their number, and to generalize their enactments: and that moral nature and that imagination are the highest, which have within themselves the truest instincts of harmony, and follow them with the simplest spontaneity."—P. 62.

"In the highest mode of poetical imagination, the language and the idea are united like body and spirit, and the poet would find it hard to say which suggested the other."—P. 169.

In another place, he remarks,

"How little a man can receive through the senses alone, without the aid of a prepared imagination!"

This is good, too:

"No man can set too high a value on the affections, but too exclusive a one he easily may."

There is a felicity in the choice of illustrations which is a great and frequent charm in these essays. Speaking of Mr. Arnold's attempt to reproduce the Greek drama in the English tongue, Mr. Roscoe says,

"He thinks he can dig up the dusky olive from the plains of Attica, and plant it in our English wheat-fields; that he can take in its fullest development the most purely indigenous and the most intensely and narrowly national literature the world ever saw, and bid it find new

springs of life some two thousand years later in a nation which has already found its expression in a dramatic literature evolved by itself."

Take also a humorous specimen from the very able review of Crabbe, of whom Mr. Roscoe says,

"He is the plainest of all poets, deals the least in ornament. When he gives you a simile,—as he sometimes thinks it his duty to do,—he puts it in perspicuously, adds it ostentatiously, like a Quaker sticking a flower in his button-hole."

In support of the claims we have urged for the religious tone which pervades many of these essays, we recur to the review of Tennyson, where Mr. Roscoe takes occasion to speak of the characteristic thoughts of the age in relation to the unseen world. He has been finely tracing the contrast between Tennyson and Wordsworth, and combating the idea involved in Wordsworth's "Ode on the Intimations of Immortality in Youth," when he proceeds in the following strain:

"There never was a time when the invisible world occupied the thoughts and mingled itself with the daily interests of so large a mass of men as now. When another world was, to living and dead alike, a *future* world, was relegated in universal opinion to a period beyond the undated sleep of the grave, men believed in it with less difficulty, and lived less concerned by it. Now there are a mass of minds who cannot conceive it as merely future; it is another co-existent world, occupied by the same vital interests as our own, and separated from us by a veil at once thin and impenetrable. And with the growing sense of its closeness and its importance have grown the eagerness of our questionings, the impatience of our uncertainties, the bold and face-to-face grappling of our doubts. Every now and then a new medicine is discovered; it is a specific; we indulge the hope that a disease is destroyed; and for a time it seems to work cures proportioned to its reputation. But before long comes a reaction; it is found to fail; it seems to lose its virtue, even to become powerless, and falls into utter disrepute. And so how many books have been written to *prove* that which men most desire to believe, how eagerly have they been welcomed, how wilfully believed! how have thousands rested on them, who never read them, through their faith in those who have been truly convinced by them! Then as the number spreads of those who judge for themselves, there are seen some who find they do not touch their symptoms. The rumour spreads that they are not infallible, and the gloom is proportioned to the over-confident hope. How many hands have been pierced by leaning on Paley's Theology! And it is the same of those who strive to disprove. How many a desperate charge has flattered itself it should cut through to the very standard of faith, and rushed on to be broken like breaking water, yet leaving terrible memorials of its power! Backwards and forwards rolls the tide of battle, and in proportion as the infantry of Trust wins its slow and painful steps forward, the more desperate and overwhelming seem the onslaughts of the enemy."

In the review of M. Arnold there is a passage upon Goethe's philosophy of self-development, which the reviewer discovers many traces of in the English poet:

"Goethe puts quietly on one side that central spirit of the Christian Revelation which makes the dependent affections the highest elements in our nature, and places our noblest attainable life in that service which is perfect freedom."

Works of fiction obtained a large share of Mr. Roscoe's attention, and were criticised by him from a higher point of view than has been usual. Our recent novelists have dealt widely and almost exclusively with the affections and with the domestic and inner life of society, and hence their attraction for one to whom this ground was so sacred. Four of his best essays in this branch of literature have been selected for publication in these volumes. They are reviews of De Foe, Thackeray, the Brontës and Bulwer Lytton; and we have also a most delightful essay on Tales for Children, in which will be recognized the tenderness and playful humour exhibited by Mr. Roscoe in the dearly-loved companionship of children. We borrow from the articles on De Foe and Thackeray two extracts bearing on the "perfect freedom" of the religious life:

"The highest escape from the dominion of self may be said to have been closed to De Foe. It is where the intellect and the will are in constant activity under the control of the personal affections. Some men, and more women, can lose themselves in others. It is a great capacity to have; for in its highest direction and fullest development it is what the truest exponents of the Christian faith have in all times recognized as the fulfilment of the religious life. That is the service which is perfect freedom."

"We should have no quarrel with an artist who should paint the world as it is—aye, and in far truer colours than Mr. Thackeray dares to use; but then he must embrace the true scope of life, he must not ignore those higher connections from which alone it acquires a purpose, and reduce it to a medley fit only to move the laughter of fools and the tears and scorn of the wise. It is not enough to gaze on the varied conditions of man, and say, We accept them, they are manifestations of the divine will. One can almost imagine that the faith of an animal rises to this uninformed acceptance of the conditions of existence. To man it is granted to touch here and there the general clue of the divine purpose, and to hold ever by that thread which belongs to his individual soul; to him is given a modifying will, a power of choice and an active energy; of him that highest of all things has been said, that he may be a fellow-worker with God. Even in the minutiæ of his daily life he may follow that service which is perfect freedom, and only not be a servant because he has the higher, tenderer invitation to be a child."

Our space will not permit us to examine further the series of essays on the novelists, without denying ourselves the greater pleasure of referring to the essays on "Woman" and "Ghosts of the Old and New School." The former of these created a great interest on its first appearance, and it is probably still fresh in the memory of our readers. Its positions did not pass unchallenged, but we think it will be found to have had its weight

in a controversy, not very profitable perhaps for its own sake, though valuable for the practical questions connected with it. That which was irresistible to Mr. Roscoe, the introduction of humour into the subject, had naturally the same effect on his feminine opponents as banter has in conversation, namely, to irritate rather than to convince. But we think, though Mr. Roscoe might be condemned by a special jury summoned by the *Englishwoman's Journal*, he would be acquitted by the universal suffrage of his countrywomen.

The article on "Ghosts" deals with the follies and superstitions of the spiritualists. Nothing can be finer than the manner in which it rebukes the pretensions of the self-deluded seekers of so-called revelations. The foundations of a rational and trustful faith underlie the whole of the argument against them. With a fitting reverence for the sacredness of that invisible sphere into which the credulous votaries of a false philosophy so presumptuously intrude, the writer is sparing and delicate in the use of ridicule; and with almost a tenderness towards those whose opinions he assails, he convicts them of "distrust in the divine arrangements," and drives them from their position by occupying it with higher and worthier ideas. The concluding portion of this essay is admirable beyond our praise. It speaks of the unseen and the future with a depth and solemnity, enhanced for us now by the reflection that before a year since it was written had elapsed, he who traced those words of hope and trust had himself passed through the gates of life, and beheld the things he hoped and waited for.

THE NATIONAL REVIEWER'S CONTROVERSY.

Sir,

Both your correspondents and readers must approve your resolution to bring to an end the controversy with the *National Reviewer*, by giving insertion to his last letter, subject only to the insertion of explanatory remarks by other parties concerned. For two or three such I crave your indulgence.

And, first, I am desirous of throwing off the anonymous, as the Reviewer has virtually done so in his *note* on p. 285. Till now I had not felt justified in implying the generally believed authorship of the article; and when I saw how indignantly Professor Tayler disowned a later theological article in the *National Review* which was fastened upon him as if of course, I was very glad that I had treated the Reviewer throughout impersonally.

He now, however, gives me the opportunity of assuring him (if that be thought necessary because it is too often done) that,

in the part I have taken in this controversy, there has been no feeling of personal discourtesy or disrespect to him. How could there have been, had I known the authorship? But I actually doubted it when I wrote my first comments in your October No.; and my ascription of the article to a semi-orthodox pen (which seems to have annoyed Mr. Tayler—see p. 226, April) was simply caused by the anonymous Reviewer's declaration that "Paul believed in Christ as a *divine personage*," &c. If I have felt that the Reviewer's retorts upon me have been somewhat sharp and supercilious, and not always just, I shall not regard them as shewing personal animosity, though the Reviewer has, by correct conjecture, identified me. But indeed it is not my way either to suspect or to disclaim the intention of personal offence in any public argument or controversy. I neither suspect nor disclaim what I never feel.

But I must protest against several of Mr. Tayler's retorts upon my arguments, though I may now do no more than protest.

He represents *me* as holding conclusions which I, with legitimate argument as I thought, represented the Rappists or Mr. Holyoake as likely to derive from his admissions. I complained of this kind of retort upon me in my letter of February (p. 85, note); and I have to protest against it now as repeated in Mr. Tayler's letter of May (p. 282).

Again, I am charged with "arguing against accepting the account of the ascension *literally*" (p. 277), as the Reviewer does with the resurrection. I have used no argument of the kind. I have only asked what, with our knowledge of the solar system, we can take to be the literal meaning of the phrase, "received up into heaven;" and from the vagueness of the scriptural narratives I have reverently concluded that we do not know *what* or *how* it was. But I have not attempted to change the literal into the figurative, nor the bodily into the spiritual. And I have persisted in regarding the resurrection and the ascension as two events, not one.

I am charged with shrouding my own views in a mystery (p. 227); when what I really said was, that the evangelists have left a mystery hanging over the "restored bodily life" of Christ.

I have not talked of a "psychological starting-point" (p. 277) for my own theory (theory indeed I have none); but quoted that expression, in inverted commas, as Ewald's or the Reviewer's, I forget which (October, p. 589).

And one word as to my unlearned quotations from Ignatius's doubtful Epistles. I am not so happy as to possess *Cureton's Corpus Ignatianum* (and, where I live, to see such a work must be to possess it). I quoted from *Hefele's Patrum Apostolicorum Opera, Tubingæ*, 1855. This learned editor notes Cureton's rejection of these Epistles (or part of them), but critically retains them as genuine notwithstanding. Perhaps I had better have

kept strictly within the covers of the New Testament; as I have, of course, no pretension to cope with Mr. Tayler in his own special study, nor any wish to incur again his stinging rebuke, "ought to know." But still, his objection to my quotations is simply their superfluity: he "did not want this additional evidence of a notorious fact." Therefore the fact is admitted for which I quoted Ignatius (as I supposed), namely, that "the Docetæ denied *all* the outward realities (of the life of Christ) alike, and the realists asserted the reality of *all* alike." This was my argument, with or without the help of Ignatius, whom I resign to the hands of Cureton and Hefele.

In the note (p. 285) in which Professor Tayler reveals himself and challenges my identity, he asks, in allusion to what I have said of the previous controversy between him and myself and others on this same subject, in our own names, in which he left seven or eight friendly opponents without reply: "What is intended by this insinuation?" I insinuated nothing. I never do. I only recapitulated facts; and those facts certainly helped to blind me to Mr. Tayler's identity with the *National Reviewer*. Of course I could not know that Mr. Tayler had meditated and commenced a reply, and has it still in his desk. But I do sincerely regret, however potent the reasons of College policy may have been which led him to withdraw from that open and amicable controversy, that it should have been left unfinished then, to be renewed now, less pleasantly, under a semi-transparent anonymous.

I do not know that I have anything to retract or modify in what I have written on either occasion, having written in the belief that the plain statement of one's own views is simply the correlative right to that of others to state theirs. No one is to be called dogmatical or charged with self-assumed "infallibility," I should think, for so doing. He might be recreant to his own convictions of truth if he did less.

EDWARD HIGGINSON,
(The "Unitarian Minister" of previous letters on this subject).

Swansea, May 2, 1860.

THE TRUE APOSTOLICAL SUCCESSION.

APOSTOLICAL succession, as taught sometimes, means simply this—a succession of miraculous powers flowing in a certain line. The true apostolical succession is, not a succession in a hereditary line, or line marked by visible signs which men can always identify, but a succession emphatically spiritual.—F. W. ROBERTSON.

PETER AND PAUL: THEIR ALLEGED DIFFERENCES OF DOCTRINE.

A WELL-KNOWN passage in Paul's letter to the Galatians contains an allusion to a somewhat sharp personal antagonism as having taken place one day between himself and Peter, as to the conduct to be observed by Christian apostles in dealing with the mutual repulsions of Jews and Gentiles in the church of Christ. (See Gal. ii. 11—13.)

Upon this diversity (whatever it may have been) of opinion or feeling or action respecting the Jewish law, especially as sharpened on that occasion into open rebuke from one of these distinguished apostles to the other, has been founded a criticism more ingenious (we think) than wise, more minute than exact, more pretentious than safe, and more dogmatically confident in its own conjectural conclusions than conjecture and theory in opposition to history have any right to be. It has been inferred that there was a fundamental and irreconcilable difference between what this criticism chooses to call the *Pauline* Christianity and the *Petrine*. Paul is declared to have preached one gospel and Peter another; the one a Gentile and universal Christianity, the other a narrow Jewish gospel. James and John are also supposed to have taken essentially the same view as Peter, in opposition to Paul; while, however, the same ingeniously minute criticism has found still further varieties to which it has given the equally portentous names of *Johannian* and *Jacobian*.

To us all this seems learned trifling, and worse. Pauline, Petrine, Johannian and Jacobian varieties of the gospel just committed by Christ himself to Paul, Peter, John and James! It recalls to mind the conduct of those needless dividers of the church at Corinth whom Paul (the favourite usually of these critics) warmly rebuked for giving apostolic names to imaginary sects: "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas (Peter), and I of Christ." Paul would know nothing of Pauline and Petrine and Apollosian distinctions of doctrine, though he did not dissemble the personal difference which he once had with Peter. He knew quite well that their dispute had not had reference to the principles of the gospel, but only to the conduct of his co-apostle, in a certain matter of good taste, good sense and good feeling, rather than of clear obligation, which Paul himself again and again admitted to be matter of difficulty, requiring manly firmness indeed on the one hand, but also justifying the adoption of prudence and conciliation on the other.

The whole difficulty arose out of the essential design of the gospel, which was, to bless Jews and Gentiles with equal religious privileges and hopes. Christianity sprang up in Jewish soil, but with a design as wide as the world. And, in point of

fact, it has blest the Gentile world with the religious light of Judaism and its own superadded, while it has been rejected by the Jews in general for teaching more than Moses had taught, and for teaching others besides those who would consent to learn from Moses first.

The first controversy on record in the Christian church was, as we all know, whether the Gentiles might be admitted into it without being proselyted to Judaism. The zealous Jews determinedly said, No. Many rejected the gospel because they saw how it overleaped their exclusiveness; others, who accepted the gospel, regarded the law as not the less obligatory upon themselves, and wished to impose it upon the Gentiles also on their becoming Christians.

Now these two questions were perfectly distinct, namely (1), whether a Jew on becoming Christian should give up all his Jewish observances; and (2), whether a Gentile on becoming Christian should adopt them. As to the first, it seems to have been left altogether as a matter of feeling for each convert to decide for himself. There is no formal decision or doctrinal assertion on the subject to be found in the recorded words of Christ or any of his apostles. No one said that the Jew becoming a Christian was bound to give up his old religious observances so long as the temple stood and the end of the age was not yet come. As little was he bound to continue them if he chose to relinquish them. In point of fact, the apostles themselves continued to observe the Jewish worship and some at least of its voluntary ceremonies,—Paul himself not less than the others. But, as to the second question, whether a Gentile on becoming Christian must go through the gate of Jewish ceremony, the decision of the apostles (not of Paul only, but of the rest) was perfectly clear and unhesitating. On no account whatever should such a burden be laid upon the Gentile convert. Christianity was for Jews and Gentiles *alike and on equal terms:* the law was no longer needed for the former if they chose to accept to the full their Christian freedom; but on no account was it to be imposed upon the latter, to whom Christ with his spiritual religion, not Moses with his ceremonies, was the only Lord and Saviour. There was no disagreement among the apostles on either of these questions. No Jew was compelled to resign the law; no Gentile to adopt it.

But with two such different classes of converts in view, we are not surprised that the ministry of the gospel to the Jews should have been chiefly conducted by one set of men, and that to the Gentiles by another;—that Paul, Barnabas, Luke, Mark, Apollos, Timothy and Titus, should be the names most constantly connected with the ministry of Christ among Gentiles (though not by any means to the neglect of the Jews, in whose synagogues indeed Paul, pre-eminently the "apostle to the Gentiles," in-

variably preached in the first instance, in every heathen city in which there was a synagogue); and that the ministry among the Jews in Judæa should have been carried on chiefly by Peter, James and John, and yet not so as to exclude them from all interest in the conversion of the Gentiles (to whom Peter was on an early occasion expressly sent).

Now this is, according to the history in the book of the Acts and the various allusions in the apostolic Epistles, the whole explanation of those differences (whatever they may be) which modern criticism has swelled into a pedantic exposition of Pauline or Paulinian Christianity, as opposed to the Petrine, the Johannian and the Jacobian.

There is such a thing as being wise above what is written and above what can be known by any other legitimate means. The problem, however, as written in the Christian Scriptures, is well worth studying, with the solution as there given; for it is illustrative of the genius of Christianity, the characters of its first promulgators and the wants of the world.

Let us see, then, how those Scriptures represent the mutual relations of the apostles Paul and Peter. The facts recorded and the thoughts and feelings expressed on various occasions by the agents in those transactions, have always seemed to us mutually illustrative and quite harmonious, and precisely the most natural in the given circumstances. They shew how gradually but progressively the minds of the apostles opened to the idea of a universal gospel.

If we go back to the beginning of the book of Acts, we find the apostles asking their risen Lord: "Wilt thou at this time again restore the kingdom to Israel?" The earthly kingdom of Jewish expectation is plainly in their minds. The next chapters record the preaching of Peter, in conjunction with John, when he proclaims Jesus to be *Lord and Christ by reason of his resurrection* from the dead, and anticipates a blessing *upon all the kindreds of the earth* in that which is sent to the Jews *first*. Presently (in chap. viii.) we have the gospel preached to the *Samaritans* by Philip the deacon; and Peter (with John) is the instrument of recognizing, on the part of the apostles at Jerusalem, this extension of spiritual blessings to those who stood in religious rivalry with the Jews of purer blood.

In chap. ix. we have *Paul's* conversion from a persecuting Pharisee to the destined "apostle of the Gentiles" (such by pre-eminence, but not exclusively). And in chap. x., while Paul is still perhaps in retirement in Arabia, or is preaching gospel equality to Jews and Gentiles in Cilicia and Tarsus (Gal. i. 17 and 21), *Peter* is taught by miraculous vision no longer "to call common or unclean what God hath cleansed;" he receives the Roman centurion Cornelius and his Gentile household and friends to Christian baptism, and is soon called to account by some of

the brethren in Judæa for having "gone in to men uncircumcised and eaten with them." Thereupon he tells the whole story of his vision and journey to Cornelius at Cæsarea, including the manifestation of the Holy Spirit to those Gentiles as his warrant for baptizing them, and elicits the thankful acknowledgment of the Jewish brethren, "Then hath God also to the Gentiles granted repentance unto life."

In the same spirit Barnabas is sent to Antioch (xi. 22) to welcome the accession of disciples there (who were chiefly Gentiles beyond a doubt); and Paul, on Barnabas's request, comes from Tarsus to help him, and they labour together for a year at Antioch with such success as to originate the Christian name and make that city thenceforth the centre of Paul's missionary journeys.

Having arrived thus far in the history, can we fail to observe that the convictions divinely produced upon the minds of Peter and Paul are identical? They are both Jews to begin with; and are both taught (what neither is ready to imagine without special instruction) that the Gentiles are equally the subjects of the gospel dispensation with the Jews. If Paul's mind laid hold of this great truth more fervently than Peter's, and if his opportunities or inclination thenceforth brought him more in contact with Gentiles, and Peter's more with Jews,—here is indeed "a diversity of gifts, but the same spirit; and a difference of administrations, but the same Lord; and a diversity of operations, but the same God working all in all." But surely there is no difference yet to be seen between the "Pauline gospel and the Petrine;" though we plainly see two very different men each embracing the faith of Christ with all his noble faculties.

The next step in the history of the Acts brings us probably to the time alluded to by Paul in his letter to the Galatians. In Acts xv. we read that "certain men which came down from Judæa taught the brethren (at Antioch), and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." It is plain that, with the growth of the Gentile church, the old exclusiveness which characterized perhaps the chief part of the Jewish converts, and which certainly had its stronghold in Jerusalem and Judæa, had risen into that aggressive activity which is, from this time, seen interfering everywhere with the liberty of the Gentiles. Not content with observing the law (to a certain degree) themselves, these zealots stepped beyond the bounds of their own free action to impugn that of others. The interference at Antioch brought matters to a crisis. The church there determined to send Paul and Barnabas to Jerusalem to consult the apostles and elders of that church on this question. The assembly meets accordingly. The Christian Pharisees (we are not surprised to read) were the chief opponents of Gentile liberty in this deliberation. Paul and Barnabas tell the history of their

successes among the Gentiles. Peter speaks powerfully for freedom, recalling the fact that he himself had long since been honoured by being made a missionary to the Gentiles, "whose hearts God had purified by faith, putting no difference between them and the Jews;" and he protests earnestly against the thought of imposing upon them a yoke which even the Jews, he says, found too burdensome to bear. Surely there is no difference on this occasion between the views of Peter and Paul. James, too, as president of the meeting, sums up in the same spirit, and it is resolved to write a letter recommending certain rules of action to the Gentile converts.

And what are these? Apostolical decrees, they are commonly called; but they are apostolical counsels and recommendations rather, for the guidance of the Gentile Christians at Antioch, and in Syria and Cilicia. The apostles, in their letter to Antioch, say nothing about the law being incumbent even upon Jewish Christians. But they distinctly say, they had never given commandment or countenance to those who insist upon the Gentiles keeping the law. And they express their earnest wish "to lay upon them no greater burden than these necessary things" (prohibitions, manifestly, of things the most directly connected with heathen idolatry and immorality, and most offensive to the moral and religious feelings of every devout Jew),—namely, to abstain from participation in idolatrous sacrifices and festivals, and from the licentiousness which (as is notorious to every reader of classical literature) was the usual accompaniment of idol rites in the very temples where they were celebrated; and also to abstain from "things strangled and from blood," which were strictly forbidden as food by the Jewish law (Acts xv. 20, 29).

It seems to be to this occasion that St. Paul most probably alludes in his letter to the Galatians, as having happened fourteen years after his conversion, when he went up to Jerusalem with Barnabas and took Titus also, whose liberty as a Gentile convert he firmly maintained against the "false brethren." Paley, indeed *(Hor. Paul.)*, seems inclined to refer Paul's rebuke of Peter to an earlier meeting at Antioch; and Wieseler assigns it (as well as the visit to Jerusalem mentioned in Gal. ii. 1) to the journey so briefly summarized in Acts xviii. 22. The chronology of this event is unimportant to our present inquiry respecting Paul and Peter.* But what Paul says in his Galatian letter seems quite accordant with what we read, in Acts xv., of the apostolic council and decrees. He says: "When James, Cephas and John (who seemed to be pillars of the church) perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen

* That Paul and Barnabas agreed to separate (Acts xv. 39) after some dispute about Mark, might very well follow the occasion on which "Barnabas (Gal. ii. 13) was carried away with the dissimulation" of Peter and others.

and they unto the circumcision; only insisting that we should remember the poor Christians at Jerusalem, the same which I also was forward to do" (Galat. ii. 9, 10).

It is with some surprise that we learn, after this clear and satisfactory understanding on all hands, that Peter should, on some subsequent occasion,* as we are apt to conclude, have so far forgotten himself as to incur open remonstrance from Paul for timid compliance with the Judaizing party at Antioch. When or how it was, we know not; all that we know is from this allusion in Paul's letter. He says plainly that when certain Judaizing Christians from Jerusalem came to Antioch, Peter withdrew from his previous habits of social intimacy with the Gentiles, and so drew forth this plain-spoken remonstrance from Paul in public: "If thou, being a Jew, livest after the manner of the Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. ii. 14). Was this timidity on the part of Peter? or one-sided amiableness? or an unworthy attempt at compromise? Who knows? But we can no more argue hence that the gospel which he preached to the Jews was different from Paul's to the Gentiles, than we should argue from his denial of his Lord one unguarded moment, that he did not really love him and believe in him. Say that Peter's impulsiveness led him wrong again. Say that his compliance in this case was wrong. Agree with Paul that it was wrong. But, according to the avowal and practice of Paul himself, something was due to mutual conciliation from Gentile to Jew, as well as from Jew to Gentile. Paul himself avows that he became to the Jews as a Jew that he might gain the Jews; and to those without the law as one without the law, to gain them that are without the law; to the weak as weak, to gain the weak; *all things to all men* (under the guidance, that is, of benevolence, and within the limits of sincerity), that he might by all means save some (1 Cor. ix. 20—22). If Peter transgressed these limits one day, none would feel more ingenuous shame for it than he. Specific instances are also on record of Paul's own compliance with the principle which he avowed and which Peter once overdid. Paul, who resisted the zealots on behalf of the Gentile Titus, complied with their wishes in the case of Timothy, whose parentage was half Jewish and half Gentile (Acts xvi. 3). And when Jewish jealousy was stirred against him, during his last visit to Jerusalem, by the false report that he was teaching the Jews to forsake the law, he payed the charges for the offerings of four poor Jews who were completing (apparently) the Nazirite's vow, in order to shew that he himself "walked orderly and kept the law" (Acts xxi. 24). And that he did so keep the

* Paley supposes it a previous occasion, and that Paul's rebuke at Antioch may have confirmed Peter's good principle at the Jerusalem council.

law in his own person, is incidentally proved when he shaves his head at Cenchrea as the completion apparently of a similar vow (Acts xviii. 18); that vow not Apollos's, but Paul's, according to the obvious meaning. We might add that Paul's advice to the Corinthians respecting meats offered to idols, is in strict harmony with the "apostolic decrees," when he earnestly dissuades those who think they "have knowledge" from "sitting at meat in the idol's temple," but would have them freely eat whatever is sold in the shambles, without asking curious questions as to how and where it was killed; and yet, if a weak brother at a feast says, "This has been offered to an idol," would have the strong brother respect the other's scruples. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God," are Paul's own words (marking alike his aim and Peter's); "even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. viii. and x.).

Such, now, are the outline facts of the apostolical history, as read in the book of the Acts and supplemented by epistolary allusions. We look in vain, we confess, for the alleged discrepancy between the doctrine of Paul and that of Peter. There is difference enough, indeed, between the *Judaizing Christianity* which would retain the law and enforce it even upon the Gentiles, and the *Christianity of Christ, of Paul and Peter and all the other apostles*, which welcomes the Gentiles as purified by faith and permitted freely to enrol themselves as children of God. But Paul and Peter are on the same side in this contrast; it requires the most microscopical ingenuity to set them in opposition.

The minute and shadowy, yet daring, criticism which, on these feeble grounds, finds Paul and Peter preaching different gospels, has also endeavoured to shake the credit of the *Acts of the Apostles* as a history of the first planting of Christianity. In utter disregard to the earliest and most uniform testimony respecting the authorship of that book, which ascribes it to the evangelist Luke, the author of the third Gospel and the companion of Paul in some of his travels, the ubiquitous criticism of the Tubingen school assures us that Luke was not the author, and that Eusebius was mistaken about the universal reception of the book; and that its purpose plainly is (what was never discovered till now), not to write a history of any of the real acts of any of the apostles, but to draw an elaborate and highly-coloured picture of union and harmony as characterizing the early Christian church, such as did not and could not actually exist, and more particularly to reconcile the doctrines of Paul with those of Peter and the rest.

It is a strange theory, somewhat slippery to take hold of, and not quite self-consistent. For it is chiefly from this very

history, thus discredited, that the critics derive their knowledge of Peter's doctrines; and in this very picture, which they say was intended in defiance of fact to reconcile Paul and Peter's doings and sayings, they find the discrepancies which they represent as irreconcilable. Nor do they explain how it is that a writer who, with Paul's Epistles in his hand, was painting an imaginary history of the Acts to correspond, should have left such strange gaps in that history, to be supplied, if supplied at all, chiefly by Paul's letters, yet most perplexing to the harmonist, as Paley has shewn in his minute comparison, and only to be harmonized on the supposition of their being perfectly independent works, neither the history nor the letters having been seen by the writer of the other. How strange, for instance, that the picture-writer of the book of Acts should have left us uncertain whether Paul's contention with Peter was after his second, or third, or fourth, known apostolic visit to Jerusalem! How strange, too, that if he viewed that contention in the Tubingen light, he should have attempted or wished to harmonize the Paulinian and Petreian Gospels!

These wild speculations on the non-historical character of the book of the Acts were published at Stutgard about fifteen years ago, by Dr. F. C. Bauer, and have lately been presented to English readers in the *National Review*.

We presume to think that the reproduction in England of criticisms so rashly speculative and thoroughly destructive, is a thing to be lamented. In Germany, their native soil, they are regarded chiefly as feats of critical skill and ingenuity, which, if they convince their authors for a while (not uniformly the case perhaps), do not necessarily obtain wide credit, or even attention, beyond. Ancient literature, sacred and profane alike, is ransacked for *subjects* on which that nation of scholars may practise their critical dissecting-knives; and ingenuity of critical argument and theory is valued above all literary or theological results. But in England the case is different. Religious belief is far more real and firm, whether it be the belief of prejudice or that of intelligent conviction; and unbelief is more decided and thorough too. These speculations are therefore likely, if they gain any attention among us, to pass for more than even their authors think them worth. We are not a nation of students and critics. The small amount of real study that is devoted among us to theological subjects, had need be employed first in thoroughly mastering the *contents of the Scriptures* themselves. How many readers of our secular periodical literature have done this, so as to be able to compare intelligently the various co-related portions of the Christian Scriptures, not to mention the Jewish as related to the Christian? When this degree of biblical knowledge shall have become current among us, it will be time enough to test the worth of subtle critical arguments offered in disproof of the his-

torically-attested authorship and age of the books of Scripture. But without such a theologically-prepared public, such contributions to public literature are calculated, we fear, to minister rather to indifference towards the Bible, if not to an empty and conceited scepticism, than to sound scholarship or true philosophy. Yet if their readers are in any instance led to study the Christian records more carefully and thoroughly, such study, we feel well assured, whatever its ultimate result, must be good, both mentally and morally, in proportion as it is intelligent, thorough and serious.

But, after all, perhaps we have been treating the English review article from a wrong point of view. Some years ago, Archbishop Whately astonished and amused the critical world by the publication of "Historic Doubts respecting Napoleon Bonaparte;" and that clever *jeu d'esprit*, which made it problematical, almost to the point of critical disproof, whether Napoleon the Great ever lived, has occurred continually to our minds in reading the critical arguments adduced against the historical character of the book of the Acts. Has Archbishop Whately been playing pranks upon the *National Review*, and the editor taken in earnest what was meant as a satire upon German ultra criticism? Is it in the spirit of the "Historic Doubts" that the "Acts of the Apostles" are now shewn to be unhistorical, and we are left to infer that the apostles (if there were such persons) did no acts, but only wrote letters? It might be some satisfaction to the political world if our facetious Archbishop, or Reviewer, would take the trouble to *eliminate* Napoleon III. by the same critical process; and other National Reviewers would, no doubt, be glad to have the world rid of that monster, John Bright, and that "great crime," the pending Reform Bill, both of which are perfectly incredible (on critical principles) as existing facts of this second half of the nineteenth century.

COWARDICE OF UNTRUTHFULNESS.

Death is not the worst thing in this life; it is not difficult to die—five minutes and the sharpest agony is past. The worst thing in this life is cowardly untruthfulness. Let men be rough if they will, let them be unpolished, but let Christian men in all they say be sincere. No flattery, no speaking smoothly to a man before his face, while all the time there is a disapproval of his conduct in the heart. The thing we want in Christianity is not politeness, it is sincerity.—F. W. Robertson.

CORRESPONDENCE.

SERVETUS'S "RESTITUTIO CHRISTIANISMI."

Sir,

Every person who is at all acquainted with the history of rare books is aware of the fact that the "Restitutio Christianismi" of M. Servetus is among the greatest of all rarities, only two copies, I believe, of the original edition being known to bibliographers,—the one in the Imperial Library of Paris, the other in that of Vienna. In Mr. Wallace's Anti-trinitarian Biography, Vol. I. p. 460, I find the following passage:

"The original MS., written by Servetus's own hand, once belonged to Cœlius Horatius Curio. It afterwards found its way into the library of M. Du Fay, with the rest of whose books it was sold at Paris, in 1725. The purchaser was Count De Hoym, Polish Ambassador at the French Court, who bought it for 176 livres. It was afterwards the property of M. Gaignat, and was sold, with the rest of that gentleman's library, in 1769. What next became of it, and whether it is now in existence, the present writer has not been able to ascertain. It was in a very tattered and mutilated state when in the possession of M. Gaignat."

In the Dictionaire Bibliographique, Historique et Critique, published at Paris, in 1802, by Delalain, I find under the head, "Librorum Serveti de Trinitate divinâ, Codex MS. Autographus," iv. 4, the following note, which shews that the MS. thus mentioned was the one referred to by Mr. Wallace:

"MS. rare et precieux, qui renferme l'original de la plus grande partie des vii livres de Trinitate divinâ de Servet. vendu 176 livres chez M. Du Fay en mar. bl. avec une note manuscrite de la main du feu M. Du Fay, à la tête de volume. Vendu ensuite 116 livres avec le même note chez M. le Comte De Hoym, et enfin 240 livres chez M. le Duc de la Valliere en 1784."

The history of the MS. tallies with that given by Mr. Wallace; the account of the contents, however, differs, as the seven books on the Holy Trinity were printed in 1531 at Hagenau, while the Restitutio Christianismi was printed at Vienne in 1553.

I have found, however, a more complete description of the above MS. in a Catalogue not cited either by Mr. Wallace or Delalain, although the latter mentions that he made use of it in compiling his Dictionary; I mean the "Catalogue des Livres de la Bibliotheque de feu M. le President Bernard De Rieux." Paris, 1747. On page 49, No. 469, is—

"Librorum Serveti de Trinitate divinâ Codex MS. Autographus in 4 mar. bl. in fronte libri apparet nota quæ sequitur, manu D. Du Fay exarata.

"Forsan ipsius auctoris autographus Codex hic MS. qui fuit celebris Bibliopolæ Basiliensis Cœlii Horatii Curionis, videtur prima conceptio (vulgo l'Esquisse en termes de peinture, ou le dessein) Libri valde famigerati Mich. Serveti à Joanne Calvino cum ipso Serveto combusti, cui titulus; Christianismi restitutio, hoc est, totius Ecclesiæ Apostolicæ ad sua limina vocatio, in integrum restituta cognitione Dei, fidei Christi, Justificationis nostræ, regenerationis, Baptismi, et Cœnæ Domini manducationis; restituto denique nobis regno cœlesti, Babylonis impiæ

captivitate soluta, et Antichristo, cum suis, penitus destructo; typis mandati anno 1554* Viennæ Allobrogum (Balthaz. Arnollet) in 8, pag. 734, cujus exemplar unicum, quod in Bibliotheca Principis Hassiæ, quæ est Casselis, asservabatur, quærenti et perscrutanti curioso admodum Principi Eugenio à Sabandia, cum ab aliquot annis pertransiret Casselas, patere non potuit, ipso Landgravio comite et inquirente adeo ut de jactura illius Libri unici nullus fit dubitandi locus."

The MS., Servetus' seven books on the Trinity (1531), his Dialogues on the Trinity, in 2 books, 4 chapters on the Justice of the Reign of Christ, published at Hagenau in 1532, together with an Apology for Servetus, by M. Postell, a MS. work, sold at De Rieux' sale for 799 livres.

From the above note we must conclude that the autograph was neither the original MS. of the seven books on the Trinity, nor that of the Restitutio Christianismi as it afterwards was printed.

Is it not very possible that this MS. may be the document produced by La Fontaine, the nominal accuser of Servetus at the sitting of the Court on the 14th Aug., 1553, of which Servetus is reported to have said, "Qu'il confesse l'avoir ecrit et reconnoit l'écriture mais qu'il n'a pas fait imprimer ni publié le dit livre écrit a la main, mais seulement étoient envoyés à M. Calvin, il-y-a environ 6 ans, pour en avoir son jugement"?—Extract from Arch. Eccl. Bern. vi. p. 261, printed in the Appendix to Trechsel's Michael Servet. und seine Vorgänger, p. 289.

The above notes bring down the history of the MS. fifteen years later than Mr. Wallace, and give an intermediate stage in its history. Can any of your readers trace it further, or say whether it be still in existence?

Further, is anything known of the President De Rieux, whose Catalogue contains the text of the valuable note of M. Du Fay? I can find no mention of him in Moreri, in Rose, Gorton, Knight or Griffin's Dictionaries; and the only bibliographical collection among those which I have been able to consult that takes notice of the collection of De Rieux, is Delalain's Dictionaire Bibliographique, which names it without remark.

It would be also interesting to know whether the Apology of Postell was ever printed. Brunet in his Manual does not mention any such work, and although De Rieux had six works by him, a printed edition of the MS. is not among them. Neither Mr. Wallace nor Trechsel mentions the name of Postell.† I annex the full title of the Apology:

"470. Apologia pro Serveto de anima mundi, sive de ea natura quæ omnino necessaria est, et habenda est media, inter æternam immobilemque, et creatam mobilemque, estque consubstantialiter in ipso Christo sicuti est, etiam habenda, contra aspergines et præcipitatum Calvini in hanc causam judicium: autore Guill. Postello restitutionis omnium primogenito hac in causa maligne perstricto. MS. in 8, bound in red mor."

S. Alfred Steinthal.

Liverpool, April 21, 1860.

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* This is an evident mistake for 1553.

† Dr. Jortin, in the preface to his Remarks on Ecclesiastical History (Works, ed. 1805, I. p. 175), quotes the sentence of the Venice Inquisition on Postell: "Postellum non esse hæreticum sed tantum amentem."

ON THE EVIDENCE OF THE GENUINENESS OF THE HISTORICAL BOOKS OF THE NEW TESTAMENT.

THERE are certain principles of reasoning upon this subject which, as it seems to me, have not been sufficiently attended to by the writers on either side of the question, and a want of attention to which has occasioned misconception of the true nature and force of the evidence. Many seem to imagine that the writers who mention or quote from these records, prove nothing more than that the Gospels and Acts existed at the time when they themselves lived. This idea has led the defenders of the genuineness of these books to be anxious to find references to them in the very earliest Christian writers, and to be eager to represent very doubtful resemblances of expression as quotations. This excessive and unnecessary desire to find quotations from the Gospels, is, I think, observable in the earlier part even of Dr. Lardner's very valuable work. This has led those who perceived the insufficiency of such supposed quotations to imagine that there was no proof that the Gospels were written much earlier than the time of the first Christian writers, who expressly mention them by name, and attribute them to the authors to whom they are generally ascribed. But a little consideration will, I think, shew that this is quite an erroneous supposition. For when a writer, who lived in Gaul or Rome or Africa in the second century, expressly mentions the Gospels, and states as an undoubted fact that they were written by the authors to whom they are now attributed, he proves not only that they existed at the time when he wrote, but that they were then universally received among Christians as genuine,—that a sufficient time had elapsed since they were written for them to be widely diffused through the whole Roman empire, which, as there was then no printing and no such means of diffusing books as now exist, must have taken a long period of time,—and that through all this time their genuineness had never been questioned, but that they had been always regarded as the writings of the persons whose names they now bear. Now this, as it seems to me, must be regarded as conclusive evidence of the genuineness of these books, unless some clear proof be given that they were not written till after the time when the persons to whom they are usually attributed lived. And if we examine and compare the Gospels, we shall, I think, find some remarkable internal indications of their genuineness and authenticity. Thus, if we compare Matthew xv. 9, with Mark vii. 13, we shall observe that Matthew relates the objection of the Pharisees that the disciples of Jesus transgressed the tradition of the elders, without any explanation, as was perfectly natural in a person writing in Judæa, where all persons knew what that tradition was; but that Mark thought it necessary to explain what that tradition was, which agrees with the opinion of the early Christian writers that Mark wrote his Gospel in some Gentile city. That the writers of the first three Gospels derived their accounts partly from certain memoranda of the discourses of Jesus is, I think, evident from their frequent verbal agreement. With respect to Luke, he expressly tells us, i. 2, that he was not an eye-witness of the life of Jesus, but wrote entirely from the information of others; and from the use of the pronouns *they* and *we* in the book of Acts (xvi. 9, 10; xvii. 1; xx. 5, to the end of the book), I think it is evident what parts of that book were written from

his own personal knowledge, and what parts were written from the information of others, which very possibly in some minute particulars he may not have correctly understood. The Gospel of John bears the most clear marks of having been written by some person himself well acquainted with Judæa, with Jewish customs, and with the Hebrew language, but writing in some Gentile city, and conscious that his readers would need to have all references of this sort to be explained to them. Thus, i. 41, iv. 25, having recorded the mention by Andrew, and the woman of Samaria, of the expectation of the "Messiah," the writer of the book adds an explanation that "Messiah" means the "Christ," or the "anointed of God." Again, vi. 4, he explains that the Passover was a feast of the Jews; v. 2, he particularly describes the Pool of Bethesda, and the belief of the Jews, in which he probably himself shared, respecting it. These and many similar instances, which a careful reader of that Gospel will observe, confirm the general opinion that it was written by the apostle John, at a considerable interval of time after the death of Jesus, and not in Judæa, but at Ephesus. Such appear to me to be the conclusions to which a careful examination of the evidences, both external and internal, respecting the genuineness of the Gospels, will lead an unprejudiced inquirer.

T. C. Holland.

ON THE RESURRECTION OF JESUS.

It seems to me that two opposite mistakes are very prevalent in relation to this event, and that each has had a great tendency to produce the other. Many of the defenders of Christianity seem to imagine that it is necessary for that purpose to maintain the complete freedom of the Gospels from all mistakes in the minutest particular, and the possibility of harmonizing all the statements of the different Gospels with respect to every circumstance, however minute or unimportant. This remnant of the old idea, that the authority of the Scriptures rested on the belief in their verbal and plenary inspiration, has led many, who could not avoid seeing irreconcilable inconsistencies between some of the statements of the various writers of the Gospels, to disbelieve, or at least doubt, even those facts in respect to which those writers all agree. But if, observing that those writers never claim any verbal inspiration, that one of them, Luke i. 2, expressly says that he wrote only from the information of other men, and that the others appear to have written partly from their own recollections and partly from memoranda of the discourses and actions of Jesus, we apply to the examination of their accounts the same principles which guide us in our examination of other histories, we shall, I think, be able to avoid both these mistakes. It is impossible to conceal the fact that there are evident differences in the statements of the different Gospels with respect to some of the circumstances of the manner in which the resurrection of Jesus was first made known to his disciples. All attempts to represent these accounts as perfectly agreeing with one another are evidently fruitless. But no person who has carefully cleared his mind from all idea of the verbal inspiration of the Gospels, and has observed the frequent similar instances

which exist in other writers of inconsistencies in the statements even of contemporary historians respecting the particular circumstances of facts, the general truth of which still remains indisputable, will, I think, regard this as any objection to the belief of the resurrection itself. A remarkable instance of this kind of inconsistency between two almost contemporary writers, occurs in the statements of Clarendon and Burnet, in relation to the death of the Marquis of Argyle, in the beginning of the reign of Charles II. One of them, not having the books at hand to consult, I do not remember which, states that the Marquis was beheaded on the Saturday, the other that he was hanged on the Monday. Which of these is the correct statement, I do not think it is now possible to ascertain with certainty, but that does not throw the slightest doubt on the fact that the Marquis was, through the treachery of Monk and the virulence of the Tory party in Scotland, judicially murdered. In the same manner, though I see no possibility of reconciling the statements of the evangelists as to all the particulars of the appearances of Jesus to his disciples after his resurrection, yet that does not lead me in the slightest degree to doubt the facts in respect to which they all agree, that his body was in a miraculous manner removed from the tomb, and that he appeared on various occasions in a bodily form to his disciples. Some misconceptions, as it seems to me, are very prevalent in regard to the conclusions to be drawn from these facts. Many persons appear to suppose that the body of Jesus was restored to a life precisely similar to that of other men, and that therefore he might be seen at any time by any persons with whom he was present. But it appears to me that the accounts of his appearances to his disciples do not at all support this supposition. The removal of the body, and his appearance to his disciples in the same bodily form which he had before his crucifixion, were necessary to establish the miraculous nature of the transaction, and to give them clear evidence of his continued existence; but I think all the circumstances related of his various appearances shew that the mode of his existence was completely changed, that he was visible only at those particular times and to those persons to whom God saw it fitting that he should appear. That the word $\omega\phi\theta\eta$ does not always necessarily imply a *visible* appearance, is, I think, evident from the case of Paul; for there is no statement that Paul actually *saw* Jesus, but only that he *heard* him, and was convinced, both by the sense of hearing and by the attending circumstances, that it was Jesus who spoke to him. These considerations clear away from my mind all doubts respecting the reality of the resurrection of Jesus, and I hope they may have a similar effect on the minds of others.

T. C. Holland.

INTELLIGENCE.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION.

This Association originated from the movement which took place at the last meeting of the Provincial Assembly. It consists of a union of congregations and ministers in the Manchester district for the purposes of rendering aid where needed to existing churches, and to assist in forming new ones. The Rev. W. Gaskell, M.A., is the President of the Association, and Peter Eckersley, Esq., the Honorary Secretary.

At an early meeting of the General Committee, the Rev. James C. Street was unanimously invited to accept the office of missionary. Mr. Street, having acceded to the invitation, entered upon his duties on the 1st of March, 1860.

In April, the congregations assembling at Swinton and Blackley were received into the Association. A circular addressed to the members of every household in those places was drawn up by Mr. Street, and 2000 copies distributed. At Swinton, the regular services have been vigorously sustained. At Blackley, the chapel has been opened for *evening* services, and a course of lectures expository of Unitarian Christianity delivered. The Revds. T. E. Poynting, G. H. Wells, J. Cropper and J. C. Street, with H. J. Marcus, Ph.D., have taken part in the course. The Rev. J. C. Street delivered the opening lecture to a large and attentive congregation, and during every succeeding Sunday the attendance has steadily increased. Efforts are now being made for the establishment of a Sunday-school. The prospects appear to be very hopeful at Blackley.

A preacher's plan has been agreed upon by the ministers connected with the Association, and four laymen have enrolled themselves in the ranks of preachers. This plan, by promoting a free exchange among the ministers, and by enabling the ministers to give aid at the mission stations, has been already productive of much good, and promises to be a very valuable auxiliary to the Association.

A series of lectures is now in course of delivery at Oldham, the attendance upon which is very satisfactory.

Arrangements have been made for the formation of a congregation at Middleton. The Temperance Hall, which will accommodate upwards of 400 persons, has been engaged. Two thousand five hundred copies of a circular inviting attention to the preaching of Unitarian Christianity has been distributed from house to house, and a course of lectures commenced by the Revds. J. C. Street, G. H. Wells, J. Freestone, S. F. Macdonald and H. J. Marcus, Ph.D. On Sunday evening, May 6th, the opening lecture was delivered by the Rev. J. C. Street, in answer to the question, "What is Unitarianism?" Upwards of 130 persons were present, who appeared deeply interested in the service. Dr. Bateman's Penny Hymn-Book was used on the occasion. There appears reason to hope that a congregation may be established in this place.

The old chapel at Platt, of which the Rev. W. Whitelegge is the minister, is to be opened on May the 20th for *evening* services, when a course of lectures expository of Unitarian Christianity will be commenced by the Rev. J. C. Street. The Revds. J. Freestone, W. Gaskell, T. E. Poynting, E. W. Hopkinson and C. W. Robberds, will continue the course.

Efforts are in progress to obtain a preaching-room at Miles Platting, Manchester, where the nucleus of a congregation already exists.

This is the work already on the hands of the Association; other places are about to be opened, and many more might be undertaken with success if only a larger staff of efficient preachers could be obtained.

Up to the present time, the funds promised to the Association are, in private and congregational subscriptions, £256. 13*s.*, and in donations, £61. This amount will, it is expected, be largely augmented by additional subscriptions and donations, and by the annual collections of the congregations connected with the Association.

The wide and promising field which is already seen is a sufficient proof of the absolute necessity of this and similar Associations, and it is hoped that more labourers will soon be found to take part in gathering in the harvest.

MANCHESTER DOMESTIC MISSION SOCIETY.

The annual meeting connected with this Society was held at the Lower Mosley-Street school-room, on Monday evening, April 30. Upwards of a hundred ladies and gentlemen sat down to tea. After tea, the meeting was adjourned into the upper room, where other friends of the Society were assembled. Among those present were the Revds. Wm. Gaskell, T. E. Poynting, J. Drummond, Jas. C. Street,

E. W. Hopkinson and J. Harrop. There were also present Mrs. Gaskell, Eddowes Bowman, P. Eckersley, J. Ashworth, R. Aspden, S. D. Darbishire, J. Armstrong, B. Heape, R. Shipman, J. Shawcross, &c. &c.

R. Shipman, Esq., was called to the chair. He proceeded at once to call upon the Rev. E. W. Hopkinson to read his report. In simple and touching language Mr. Hopkinson gave a clear and graphic account of the operations of the ministry to the poor at the station situated on Rochdale Road. He detailed several cases which had come under his notice, which shewed the honest independence and Christian heroism of some of those who adorned the lower ranks of life. He also narrated circumstances which proved the necessity for discrimination in almsgiving. The number of visits he had paid to the homes of the poor during the year was about two thousand, and of these the majority were to the sick and the dying. Disease and death, he said, had been very busy during this severe and protracted winter. Mr. Hopkinson then referred to the pernicious vices of intemperance and gambling, which he said were alarmingly prevalent among the operative classes in Manchester, and shewed how he had endeavoured to counteract their influence. He then gave a detailed account of the various agencies employed at the mission station. These were all in a healthy and solid state. There was no great change in the numbers attending public worship, but he had been glad to observe that the congregation was beginning to assume a settled and permanent character. He spoke in high terms of the zealous and efficient men who were gathered about him, and who rendered such important aid in carrying out the various agencies of the Society. He concluded his report, which was characterized by the distinguishing merits of modesty and simplicity, amid the plaudits of the meeting.

The Chairman then called upon Rev. J. Harrop to read his report. Mr. Harrop stated that the mission was an entirely new one, and that it had only been in active operation during the last eight months. He then made a lengthy statement of his reasons for, and aims in, entering upon this ministry to the poor. The body of the report went on to shew that the Tomlinson-Street station, Hulme, was succeeding to an unexpected extent, that the congregation and Sunday-schools were already too large for the limited accommodation provided, that a distinct religious community had been established, and that numerous and important agencies were actively and successfully at work. Mr. Harrop concluded his elaborate report by making a very strong appeal to the promoters of the Society for additional accommodation, and resumed his seat amid the applause of the audience.

In the absence of the Treasurer, Mr. R. D. Darbishire read the cash account, which shewed an enlarged income and expenditure in consequence of the formation of the new station, and drew attention to the following facts,—that upwards of £19 had been contributed by the members of the Rochdale-Road station to the funds of the Society, and that next year increased subscriptions would be required to meet the enlarged expenditure at the Hulme station.

The following ministers and gentlemen then addressed the meeting: the Revds. Wm. Gaskell, T. E. Poynting, J. Drummond; and Messrs. E. Bowman, J. Shawcross, R. Shipman and P. Eckersley.

The entire proceedings were full of interest from the fact that the Society was in a more satisfactory state than during any previous period of its history, and that a new station had been established which appeared to be in a flourishing condition. There was an earnest tone about the meeting which promised even greater things during coming years. The true spirit of Christian zeal is beginning to manifest itself, and both ministers and laity are wakening up to a lively sense of their increasing duties and responsibilities. The only danger seems to be, that a sense of satisfaction may be developed by a few successes, and in consequence diminished exertions made. If this be jealously guarded against, and the vastness of the work be rigidly kept in view, the field of labour will be continually widening, and more sheaves will be gathered for the harvest of the Lord.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The usual half-yearly meeting took place at Bury on the 26th ult. A considerable number of members and friends of the Association attended from different parts of the district, especially from Bolton, and ten ministers. The services in the chapel were commenced by Rev. T. E. Poynting, and a seasonable and interesting discourse was addressed to the congregation assembled by Rev. M. C. Frankland, from 1 Thess. v. 21, "Prove all things; hold fast that which is good." After dwelling on the scriptural character and reasonableness of Unitarian principles of investigation, and the belief generally prevailing among the body, the preacher's

object was to set forth what he conceived to be the spirit that should animate all our missionary efforts. Believing there are many who have been driven out of other religious societies by the erroneous doctrines which have been added to the simple faith of Christ, and many who have never been connected with any religious society at all, to whom our principles would be acceptable as enabling them to encounter the difficulties and trials of life, the preacher urgently advocated their diffusion on account of their moral and religious influence. Contrasting the views taken of the character of the Supreme Being with those generally held by Unitarians, he reminded those who doubt the propriety of missionary effort of the lively joy in the deliverance so often experienced by those who have been led to renounce the erroneous doctrines in which they had been brought up, and to accept what they now believe to be the truth of the gospel. The motive for missionary effort being benevolent, benevolent should be the manner in which it is carried on. "We carry peace in our right hand," he continued, "truth on our lips, love in our hearts. We say to our brethren, this is our ground; here we find a good foundation; examine it well. Here we find light and truth and peace; search and see; it may be you will find them too. Here we find hope and consolation, and the assurance of a Father's mercy and love; who can tell but that in the providence of God you also may be able to lay hold of these unspeakable blessings? We have this treasure in earthen vessels; we are liable to error in judgment; we may be thinking much of that which is little, and too little of that which is comparatively great; we have this treasure in earthen vessels, but we believe that it is a treasure, and in it we are desirous that others should share."

At the conclusion of the religious service, tea was served in the spacious schoolroom beneath the chapel. The chair was then taken, *pro. tem.*, by Rev. John Wright till the arrival of the Chairman, William Grundy, Esq., of Seedfield, who continued the proceedings. In addition to the sentiments usually given, in reference to the Association and institutions of the district, and civil and religious liberty, the progress and prospects of the East Lancashire Unitarian Mission occupied and interested the meeting. Mr. Wright and Mr. Robinson, the missionary minister, adverted to the state of the rising congregations at Heywood, Accrington, Burnley and Blackburn. With much that was encouraging in their statements, there was no concealment of the obstacles which everywhere lie in the way of the propagation of our views of Christ and God. For the removal of these, the most persevering zeal and untiring effort, united to tact and discretion, appeared to be indispensable. The laity in this district shew the deepest interest in the success of this movement, and have supplied with much liberality the funds requisite for the commencement of the work. May their earnest expectations be realized!

The autumn meeting of this Association was announced to be held at Rochdale, the religious services to be conducted by Revds. T. E. Poynting and J. T. Whitehead.

F. B.

RE-OPENING OF THE BATH UNITARIAN CHAPEL.

About two years ago it was found that this chapel had become insecure, in consequence of the construction of a sewer in the adjoining street. Some time was lost in an attempt to obtain compensation from the Town Council. A very small sum—seventy-five pounds—was at length awarded, and the congregation resolved to do all in their power themselves. They consulted as their architect Mr. W. J. Green, himself brought up amongst them, from whom they received a most able report of what it was desirable to do. His plan included rebuilding the north end in the form of an apse, strengthening the foundations by additional masonry, new windows, ceiling, side galleries and entrance. Advantage has been taken of these alterations and additions to give to the building an entirely new character. The style adopted was that used by the early Christians and generally known as Byzantine. On the side of the old vestry an elliptical apse was erected, the entrance from Trim Street being done away with, and a new one, with a spacious vestibule, being made at the other end under the gallery. From this vestibule there are two staircases leading to the galleries, and a small vestry containing the chapel library. The interior has many striking and beautiful features. Most prominent is the apse, which is extremely handsome, with its semi-domed windows of coloured glass, its panels adorned by illuminated texts, its simple pulpit, desk and communion-table, and above all, on the front of the highest arch in gold letters, "Glory to God in the highest, on earth peace, and goodwill to men." Around the walls above the galleries, and supporting the groined ceiling, are rows of pillars of Portland stone, enamelled by Magnus, of London, in imitation of Aberdeen granite; while below the galleries are pillars of Bath stone for the inner supports,

and of light cast-iron for the outer ones. The carving of the capitals of the stone pillars has been much admired, nearly all having different flowers and foliage. Instead of the old, high, uncomfortable pews, the congregation have adopted open benches, with carved ends and sloping backs. This wood-work is all of dark oak, contrasting well with the rich colours in the windows and the upper parts of the building. In the south gallery is a new organ, built by Mr. Clark, of Bath, the tones of which are considered very good, and the front harmonizes with the ornamental work of the chapel.

The entire expenses, including the hire of a temporary place of worship for ten months, will amount to nearly £1700. The congregation have themselves subscribed £1150, and they have received £200 from friends at a distance; so that they require £350 to avoid a debt. In their appeal for further aid, they mention that Bath has been always a place of resort for Unitarians from various parts of the kingdom, to whom it is hoped the improved chapel will be an object of interest.

The services in celebration of the re-opening were held on Thursday, May 10. At a previous meeting the congregation had resolved to use Mr. Piper's Liturgy for six months, in order to ascertain whether it would be generally liked. On this occasion, the Rev. W. J. Odgers, minister of the chapel, offered a dedicatory prayer; the Rev. W. James, of Bristol, read the liturgy; and the Rev. W. Gaskell, of Manchester, preached from the words, "Contend earnestly for the faith once delivered to the saints." It would be difficult to do justice to the impressiveness and appropriateness of this sermon. The audience was large and most fully sympathized with all the preacher said, especially with his introductory remarks on the manifestations of beauty in the outward universe, and the duty of bearing them in mind in rearing temples for the worship of God. The collection at the close of the service amounted to £40. 12*s*.

In the evening, about 200 members of the congregation met at the Assembly-rooms, Jerom Murch, Esq., in the chair. Friends were also present from London, Bristol, Bridport, Newbury, Warminster and other places. The intercourse thus afforded was one of the most pleasant and useful features of the celebration. Bound by one common bond of attachment to their faith and zeal for its advancement, the meeting experienced no common pleasure.

Mr. Murch on taking the chair said, that the honour and pleasure of presiding over the meeting belonged to the minister of the congregation rather than to himself, and he wished he could have persuaded his friend Mr. Odgers to occupy the post. One advantage, however, of the present arrangement was that it brought him again face to face with many kind and valued friends; it enabled him to offer his greetings to those, unfortunately now only a small number, with whom he once had most pleasant as well as sacred relations, and it gave him an opportunity of welcoming members of other communions whose name and whose faith were different from their own. He did this heartily, because every year's experience convinced him that, necessary as it was for Unitarians to maintain a separate position, yet some of their greatest objects could be best accomplished by meeting on any high ground, civic, scientific, political or charitable, those who differed from them in theology, and by learning from them much that they were qualified to teach. We are met this evening (said Mr. Murch) under peculiar circumstances. We have accomplished an object which was to us very important: the renovation and re-construction of our house of prayer. We have thought it right to confine ourselves to no stinted, grudging outlay, but to give the first-fruits of our substance in order that the taste and beauty which we admire in other buildings may be to some degree manifest there. On this point, we concur sincerely with our excellent preacher in the morning; and while we would avoid all inconsistent decoration, we would shew that places dedicated to Him who had made everything beautiful in His time were worthy of no trifling effort. It seems, my friends, to have been destined that our pleasure this day should not be without alloy. The Egyptians, we are told, were accustomed to have emblems of mortality placed near them at their entertainments. Our need is probably as great, but it is met in a different way. Death comes in his own solemn form, and lays his icy hand on our most valued fellow-worshipers. Within the last week we have lost two who would have been with us if life and health had been spared. One was a venerable lady on whose high qualities I dare not trust myself to speak. But you will form some idea of them when I tell you that at one period of her life she learned to read the Christian Scriptures in the original in order that she might go to the the purest source of truth. The other friend, Mr. Jeffery, whose sudden departure we all mourn, was respected by *us* for the zeal with which he filled various offices in our body, and by his other fellow-citizens for his usefulness and

ability in public life. These are warnings to work the work of Him who sent us while it is day. The events to which I have alluded, deeply as we may feel them, ought not to depress us. We are here to cherish aspirations in which our departed friends would have joined—aspirations for greater zeal, for nobler impulses, for a higher and purer life. Around me I see many who will aid us to-night in the objects before us. We have our eloquent instructor of the morning, Mr. Gaskell, whom we cannot hear too often. We have our own minister, Mr. Odgers, and other friends from a distance, to whom we have been often indebted. We have to express our acknowledgments to the scientific skill, the genius, the taste, which have been exercised in making our little temple so beautiful. It will therefore be enough for me to propose to you the sentiment which it was thought might fitly be the first this evening: "Success to our great objects as a Christian Society,—Practical Religion, Pure Devotion, Charity, Knowledge and Truth. May our renovated Chapel be a faithful emblem of renewed attachment in our own hearts and minds to whatsoever is lovely and of good report!"

Rev. W. J. Odgers proposed, and Rev. E. Chapman seconded, a resolution, "That the best thanks of the meeting be given to the Rev. W. Gaskell for his able, impressive and appropriate sermon, accompanied by the most hearty wishes for the prosperity of his various labours at Manchester." It was stated that both the Bath congregation and their friends from other places were greatly indebted to Mr. Gaskell for devoting so much valuable time to their common cause.

Rev. W. Gaskell, in responding, said, that the cause with which he had identified himself was more and more endeared to his head and his heart, his mind and his conscience. He scarcely deserved thanks, because it was a great pleasure to him to visit his friends at Bath, to witness the efforts they were making, and to be one of the first worshipers in their beautiful chapel. It was pleasant to him to have their greetings connected with work which was very interesting to him at Manchester. In various movements in which he had taken part for the moral and social improvement of the working classes, he was sure he should have the sympathy of the meeting. He had lately had frequent opportunities of observing signs of progress, and he had come to the conclusion that never was there greater cause for hope. The instance presented to them to-day was extremely gratifying. Much zeal had been shewn in a most worthy object. In the building dedicated anew to the highest objects in life, there was a display of no common architectural taste and skill. And as the outer, material church had been so much improved, he trusted that there would be no deficiency in the inner, spiritual structure. Let those who there worship together see how they can build up each other in the faith they mutually love, in the virtues they are bound to practise. Let them strengthen the hands of their minister in any labours of charity and duty to which, in the exercise of his office, he may feel himself called. This was the best mode of shewing the superfluousness of the great amount of pity lately bestowed upon them by their orthodox brethren as an almost extinguished sect. Men like Dr. Vaughan, and other writers in the *British Quarterly Review*, would then see that we were not so far gone as they supposed. Those gentlemen reminded him of a medical friend of his who visited a patient, and after the usual professional routine of ascertaining symptoms, &c., left him with the assurance that he was in a bad way and required great care. The wife of the patient was duly impressed with the melancholy announcement, but could not keep her husband at home. Calling the next day, the doctor found the supposed "sick man" out, and was of course extremely anxious. Not long after they encountered each other in the street. The truth was, that so far from being persuaded he was very ill, the would-not-be-patient said he was never better in his life. Dr. Vaughan might apply this anecdote. So as to Mr. Isaac Taylor's republication of old charges and misrepresentations. Was it creditable in such a man or in any man to ignore all that had taken place during the last twenty or thirty years? Why were the signs of vitality indicated by their city missions, by many of their congregations, and by their undoubted influence on the theology of the day, to be overlooked? Both in the Church and out of it, no small number of students and young ministers were breaking through the trammels of traditional religion and determined to judge for themselves. How nearly did the various Oxford men who were putting forth reviews and essays, approach Unitarian modes of thought, though they were unconscious of it themselves! Turning to the practical usefulness of those modes of thought, Mr. Gaskell dwelt on the good that was being done in the north of England by the diminution of scepticism. Large numbers who had been driven to unbelief by the prevalent creeds, had found strength and consolation in the simple and

rational truths of Unitarian Christianity. To promote objects like these was one great aim of his life, and he cordially thanked the meeting for the sympathy with him which they had shewn.

Mr. JOLLY then proposed a hearty welcome to friends from a distance, which was enforced by Mr. R. P. EDWARDS and responded to by the Rev. W. JAMES, who spoke of the pleasant intercourse he had enjoyed with the Bath congregation for more than thirty years, during the ministry successively of Mr. Hunter, Mr. Murch, Mr. Wallace and Mr. Odgers. He trusted that all before him who admired the chapel which had been re-opened in the morning, and no one could avoid admiring it, would contribute in proportion to their means to prevent that serious incumbrance, a debt. Let the effort to prevent this be made thoroughly, and made, if possible, at once.

Rev. J. L. SHORT next addressed to the meeting a most thoughtful and earnest speech on the signs of the times. After which, the meeting rendered a tribute of gratitude to W. J. Green, Esq., for his architectural skill in restoring the chapel. It was stated that, with original materials little better than four bare walls, Mr. Green had produced a most elegant building. To the father of this gentleman, who had been long a member of the congregation, the success which in this and other instances was attending his professional exertions must be a source of great pleasure.—Mr. W. J. Green, in thanking the meeting, expressed the more than professional interest he had felt in the work, and the high satisfaction with which he received the sentiments of the congregation.

This report would be sadly imperfect if it omitted to notice a circumstance indicative of the cordial feeling existing between the Rev. W. J. Odgers and his flock. In connection with the re-opening of the chapel they had presented him with a handsome silk gown, and Mrs. Odgers with a valuable gold bracelet, accompanied by an address illuminated on vellum. Mr. Odgers acknowledged these marks of esteem with much feeling. He dwelt on the value which he attached to the support and sympathy of his congregation. With reference to this subject, it was proposed by him, and seconded by Mr. Green, "That the warm and cordial thanks of the meeting be presented to their excellent Treasurer, Mr. Murch, for his generous and unwearied efforts to promote the prosperity of the congregation, and especially for his unceasing attention during the alterations of the chapel, and his successful endeavours to procure the needful funds." Mr. Murch, in reply, assured the meeting that he should always prize the good opinion of a society with whom he had been so long and so closely connected. And with reference to the kind remark of Mr. Green that he had been instrumental in making Unitarians better known and more respected by their fellow-townsmen, he said that few men with his opinions could have experienced during a public life of nearly thirty years less intolerance or unpleasantness. His late appointment to the Presidency of the Bath Hospital, one of the oldest and noblest institutions in the kingdom, rejoiced him peculiarly, because it was a proof of great liberality; the congratulations he had received from all parties were most hearty and sincere; and he mentioned it as an encouragement to his friends around him in any trials of their faith and patience which they might have to encounter.

BRITISH AND FOREIGN SCHOOL SOCIETY.

This Society held its annual meeting, under the presidency of Lord John Russell, on Monday, May 7. The proceedings of the Committee during the past year in declining to respect the recommendation made to them on a former occasion, and enforced by the authority of Lord Granville and other noble supporters of the institution, to withdraw from the depository certain works which compromise the catholic and non-sectarian character of the institution, necessitated the renewal of the protest of Unitarian members of the Society. The Committee ground their defence on the plea that "those cannot be regarded as peculiar religious tenets which are held, with few exceptions, by the entire Christian community of this country." Unfortunately for the Committee, the founders of the Society accepted the co-operation of some of those who, however few in numbers, are the "exceptions" referred to. The basis, therefore, of the proceedings of the Society must be sufficiently broad to include the possibility, without violence to conscience, of Unitarian co-operation. The doctrines of the Trinity and Atonement are openly taught in the schools; and yet the Committee represent the Society as "unsectarian but not secular, religious but not denominational," and add, strangely enough, that "this principle enters into all its arrangements and proceedings." The inconsistency was pointed out in speeches of considerable ability and equal moderation by Mr. J. C. Lawrence and Mr. H. J. Preston, who moved an amendment remitting the subject of the sale of the works

objected to, to the further consideration of the Committee. They were assailed with the interruptions and marks of dislike which are generally elicited from the excitable sensibilities of a London religious meeting when a point involving an attack on orthodox opinions is raised. Amidst much clamour, they persevered in a manner that called forth from one of their opponents, Sir Walter Stirling, a tribute to the courage and "pluck" of Messrs. Lawrence and Preston, and awarded them the "honours of the day" for their "stout resistance." Lord John Russell declined, as Chairman, to give an opinion on the merits of the Committee. A Mr. John Corderoy, one of the Committee, rated the mover and seconder of the amendment in not the gentlest terms, for coming to that public meeting to interfere with its proceedings; maintained that the Roman Catholics were well able to defend themselves; that the doctrines of the Trinity and Atonement could not be regarded as peculiar opinions, as they were recognized by the mass of the Christian world; and that in teaching these doctrines the Committee had not in any degree departed from the principles on which the Society was founded. We regret we cannot find space for the whole proceedings. They were well reported in the *Inquirer* of May 19. Only four hands were held up for the amendment. If the Committee were gratified by the victory of numbers, the Unitarian minority may congratulate themselves on having the advantage in argument and principle.

LONDON DOMESTIC MISSION SOCIETY.

The annual sermons on behalf of this valuable charity were preached on Sunday, May 13, by the Rev. Robert Ainslie, of Brighton, and were listened to with gratified attention by numerous audiences, in the morning at Portland-Street chapel, and in the evening at Essex-Street chapel. Liberal collections were made on each occasion. On the evening of the following day, the annual meeting was held at Radley's Hotel, and the attendance was unusually large. The duties of the chair were most ably filled by Mr. W. A. Case, who introduced the proceedings of the evening by an address, of which we can give only the concluding passages, as reported in the columns of the *Inquirer*. In referring to their missionaries he said: Mr. Corkran, as they all knew, was a veteran in their service, and he had given time and energy and strength to it; and they knew that in Mr. Broome he had an efficient fellow-labourer. All that they could do was not merely to thank them; it was to place at their disposal the means of greater usefulness, and to take care that neither they nor the Committee were crippled for want of sympathy and aid which it might be in their power to bestow. Before he closed he would simply say, let them consider what was missionary work; let them understand what was the purpose for which they met this evening; and he thought he could not do it better than by asking them to "look upon this picture and upon that." Let them for one moment picture to themselves homes, if they could give that holy name to such places as he spoke of—homes without home—places of sickness and suffering, but for the blessed agency of their Mission almost without relief—childhood like some delicate flower trailing in the dirt for want of timely aid—manhood developing irreligion and irreverence, knowing only God's name or using it only to blaspheme—all the sin and the vice and the degradation which stood amongst the fearful blotches of this our civilization. Then let them turn to the other picture; let them think of their own homes, guarded, sheltered, blessed with all the sweet amenities of life, order, love, obedience, troops of friends—their own childhood, with all the love that sheltered it—their own children, whom they watched over so jealously, and around whom they gathered so many shields and so much protection, so that nothing unholy or unclean might mar the freshness of their spirits; and then let them compare these two pictures, and if they had the love of Christ in them, and had that love constraining them, he thought they should say reverently and humbly, "We are what we are by the grace of God;" and they should pray from the depths of their hearts to be delivered from temptation, the temptation of their position—for deliverance from selfishness and sloth, lest great talents be abused, and their own choicest blessings become their greatest condemnation.

The Treasurer's report, read by Mr. P. Worsley, shewed that the income of the Society had been £1024. 14*s*. 1*d*., and its expenditure £938. 11*s*. 3*d*., leaving a balance in the Treasurer's hands of £86. 2*s*. 10*d*., being a diminution of balance in hand of about £37; but as the Society was this year debited with about £50 through the failure in 1856 of the Royal British Bank, the account is in no respect unsatisfactory. Mr. H. Enfield then read the Committee's report, and Mr. Corkran and Mr. Broome, the indefatigable missionaries, read theirs, which were of the usual mingled and interesting character, describing toilsome and anxious labours, of which the

result was not always visible, but which, sown as they are in the purest faith and love, will not be permitted by the great Lord of the harvest to perish, but will hereafter produce the precious fruits of righteousness. Of the missionaries' reports we may perhaps have a future opportunity of speaking. The adoption of the report was moved in an able speech by Rev. Jas. Martineau and seconded by Rev. R. B. Aspland.—In moving the thanks of the Society to Mr. Ainslie for his discourses of the previous day, Dr. Sadler said that the one discourse he had the opportunity and the pleasure of hearing was characterized by broad views and a most humane spirit, shewing that the great object of the preacher was to bring home to mankind a central principle of Christianity, love to God and love to man.—The motion having been seconded by Mr. J. C. Lawrence, was unanimously adopted, and was suitably acknowledged by Mr. Ainslie, who next proceeded to move an expression of sympathy with the missionaries, and gave a sketch of the growth and working of the City Mission, with which he had been for many years associated. It was gratifying to the supporters of the Domestic Mission to learn from this experienced and most humane observer, that he was certain that if the moral statistics relating to Spitalfields of thirty years ago and the present time could be contrasted, there would be found reason for the highest congratulation and thankfulness to Almighty God for the great change that had taken place.—In seconding the motion, Mr. Jas. Yates, in reply to the mover of the first resolution, vindicated the spirit of Protestantism in grappling with social evils, and described incidents of a very gratifying character which had fallen under his individual notice.—Rev. J. J. Tayler moved a resolution recognizing the usefulness of the Mission and satisfaction at the extension of missionary movements.—In seconding the motion, Mr. Nettlefold referred to the condition of the schools in connection with the Carter-Lane congregation, and to the desirableness of their being, in case of the removal of the congregation to a distant locality, taken under the fostering wing of the Domestic Mission.—An addition to the resolution was subsequently moved by Mr. Henry Preston, seconded by Mr. Alfred Lawrence, and supported by Rev. Henry Ierson, recommending the formation of a second mission in the vicinity of Carter Lane.—Mr. H. Enfield expressed doubts respecting the power of the Society to enter at present on such an extension of their plans; the increased expenditure such an extension would entail was beyond their means. Already their payments were felt to be scanty. He would rather therefore look to a separate and independent movement for carrying on the good work so well begun by the Carter-Lane congregation.—The amendment having been withdrawn, with the understanding that the subject involved in it would, when the time for action came, not be overlooked by the Committee, the original resolution was carried.—On the motion of Rev. T. L. Marshall, who expressed a wish to see a mission established in a district on the other side of the water, seconded by Mr. Richard Martineau, the officers for the year were appointed, a vote of thanks to the Chairman was passed, and the proceedings of the evening came to a close.

THE ULSTER UNITARIAN SOCIETY FOR THE DIFFUSION OF CHRISTIAN KNOWLEDGE.

We are happy in being able to report that the proceedings of the anniversary at Belfast of this useful Society, on Sunday, May 6, and Tuesday, May 8, have been harmonious, spirited and pre-eminently successful. It will be remembered that last year the apple of discord was too successfully thrown amongst the members, and that the proceedings which then ensued excited some angry feeling, which unhappily was not allowed to confine itself to the Irish side of the Channel. Much painful misunderstanding was the result. This year the Society was allowed without disturbance to carry on its proper work, and the result was most satisfactory to all the true friends of religious progress. The sermons were preached by Rev. Samuel Martin, of Trowbridge. A Belfast correspondent of the British and Foreign Unitarian Association has thus characterized Mr. M.'s services on the occasion: "The Society and our cause in this town is deeply indebted to him. Services more able, more energetic, more appropriate, have seldom graced our annual gatherings. Mr. Martin is a right-minded and true-hearted Englishman. He is not afraid to speak out plain, honest truth, nor ashamed to speak it in his simple mother tongue. There was not a sentence or a phrase in his discourses which the servants and working people who attend our chapel services could not thoroughly understand; while they displayed a power and vigour of thought which carried with them the approving sympathy of our best-educated members. His visit to us here has done us a great deal of good. Not merely the Society which invited him to preach at its anniversary, but our Domestic Mission to the Poor and the Unitarian Young Men's Christian Association,

have benefited by his labours and suggestions."

On Tuesday evening, May 8, the public meeting was held in the First Presbyterian meeting-house, under the presidency of Mr. James M. Darbishire. The same correspondent from whom we have just quoted states—"The best spirit prevailed. The speeches delivered were animated and impressive, and had a direct bearing on the present very critical position of the Unitarian cause on both sides of the Channel. They were received with the cordial approbation of one of the most numerous assemblages ever held in any of our places of worship on a similar occasion. A most excellent Committee has been chosen to conduct the affairs of the Society for the next twelve months; and it is to be hoped that it will henceforth be enabled to pursue its unostentatious but useful career, unimpeded by those difficulties which for the last two years have beset its path and obstructed its labours."

We take the report of the speeches from the *Northern Whig* of May 9, of which an abbreviation only has hitherto been presented to Unitarian readers. The proceedings commenced with religious exercises.

The Chairman said—I have great pleasure in presiding on this occasion, feeling deeply interested in the welfare of this Society, and in the diffusion of that holy, pure and simple doctrine which we believe our Lord Jesus Christ taught on earth, and which it is the object of this Society to disseminate—the belief that there is but one God, the Father Almighty, and one Saviour, Christ Jesus, the only Mediator between God and man, who died for us, and gave us the promise of the life to come. This is a simple and reasonable doctrine, and ought to recommend itself to all reasonable minds. It is calculated to sanctify our lives, elevate our minds, and lead us on in the path of duty to God and man. Holding such a faith, it is our duty to do all we can to extend its influence, and to draw as many followers into our fold as possible. Much good has been done through the agency of your excellent Secretary and Committee. Much, however, remains to be accomplished, for there are many who raise their voices against us; but I trust that all those who really value our religions will manfully uphold them, and by their lives and conduct prove to those who differ from them that our religion is a religion of holiness and true faith, of peace and love to God and to all our fellow-beings.

Rev. Mr. M'Alester, the Secretary, then read the report, of which the following is the more important portion:—"The Committee of the Unitarian Society for the Diffusion of Christian Knowledge, in retiring from the office which had been a second time entrusted to them, have pleasure in being able to report favourably respecting the operation of the Society during the past year. It will be found by the Treasurer's statement of accounts that the sales have been greater than in any preceding year, having amounted to £144. 2*s.* 5*d.* It should be a source of gratification to the friends of this Society to know that, through its instrumentality, books to such an amount, in explanation and defence of the simple and rational views of Christian truth which the Society represents, have obtained circulation in our neighbourhood; when otherwise little could have been done, beyond the ministrations of the pulpit, to correct prevailing misapprehension, and to counteract the vigorous efforts that are everywhere made to injure our faith. In the course of the past year, 24,560 tracts have been printed, chiefly new editions of tracts formerly printed by the Society. A quantity of the various publications of the late Mr. Harris has lately been added to the stock of the Society's tracts; and many of these will be found most suitable for general circulation.

"While the Committee have endeavoured to promote the doctrinal views which it is a great object of this Society to maintain, they have also been desirous of circulating as much as possible works of a devotional and practical character. The attitude of defence which our denomination is continually obliged to assume against those who assail its principles, has a tendency to draw off the mind from the consolatory and sanctifying influences of the gospel, and many thus associate Unitarianism only with a controversy against Trinitarian and Calvinistic doctrines; but while we justly prize those simple and scriptural views of God and his revelation by Jesus Christ which recommend themselves equally to the understanding and the heart, and while we feel constrained to profess and uphold them, we would not forget that the higher province of religion is to regulate and direct the life, to sustain us amid the trials to which we are exposed, to comfort us in seasons of sorrow and suffering, and to strengthen in the soul hopes full of immortality. With these views, the Committee contemplated the publication of a collection of short Prayers suited for family worship, which might be sold at a very low price; and they would express a hope that the Committee for the ensuing year may be able to accomplish this object, as well as to issue a series of tracts designed to foster the devotional spirit and enforce the practical duties of religion.

"The attention of the Committee was drawn to the Rules of the Society, with the view of having certain alterations made in them; and after giving the matter very careful consideration, they have unanimously agreed to recommend to this annual meeting that the sixth Rule, which directs that a catalogue should be published annually, in which the prices to subscribers and non-subscribers shall be marked, be omitted; and that for the third Rule the following be substituted: 'The Society shall be supported by annual subscriptions. Every subscriber of *two shillings and sixpence* or upwards, yearly, shall be a member of the Society from the date of payment of such subscription. All subscriptions shall be payable in advance, and shall be considered as due on the first day of April in each year, and shall be understood to be continued annually, unless notice to the contrary be given to the Secretary. No member shall be entitled to vote at any meeting who shall be more than twelve months in arrear; neither shall any person be entitled to vote at any meeting till he has been three months a member of the Society.'

"In giving up the trust which they have endeavoured faithfully and efficiently to discharge, your Committee would express a sincere hope that their successors may more zealously and successfully promote the objects of the Society. There never was a time in these countries when it was more important to hold fast the rational and scriptural doctrines of our simple faith. Extravagant and unreasonable views of Christianity are actively disseminated; and many, turning away from dogmas that shock the reasoning powers which the Creator has bestowed on them, and that do violence to the affections He has implanted in their breasts, pass into the dreary wilderness of unbelief. It is therefore incumbent upon us to keep prominently before the world that faith which represents the Father as the only true God, gratefully recognizes the divine mission of Jesus Christ, and receives those sublime doctrines and holy precepts which were inculcated by the lips, exemplified in the life, sealed by the death and confirmed by the resurrection of our Lord and Saviour."

Michael Andrews, Esq., then read the statement of the account with the Treasurer. Last year, the balance in hand was £17. 3*s*. 7*d*. The income had since been £279. 15*s*. 10*d*.; the expenditure, £213. 15*s*. 11*d*.; leaving a balance of £55. 19*s*. 11*d*., besides a reserve fund of £56. 16*s*. 11*d*.

Rev. Dr. Montgomery then rose to move the adoption of the report and statement of accounts. He said he felt very much gratified in being called on to do so. It was always agreeable to be connected with a Society that was in a prosperous condition; and although they had no very great success to boast of, they had evidently been making a steady progress, and he believed a secure one, both in relation to the hold that their Society had taken in the minds of their own people, and the impression that their tracts and publications of various kinds had made on the more candid portion of the public of other denominations. It was agreeable to find that the sales had amounted in one year to £144, especially when it was considered that those books were sold, in some instances, considerably below the cost price, and in relation to the tracts that they printed, at a merely nominal price. The actual value would perhaps be very nearly double that of £144. One great object of the Society was to bring religious information within the reach of the masses of the people, both of their own church and of churches around; and it was, in point of fact, for that purpose that the annual collections were made and annual subscriptions received, that they might reduce the prices of these publications, so as to bring them within the reach of a large body of the people. He learned that so many as 24,000 tracts had been printed by the Society during the last year, and he believed 16,000 publications of various kinds had been gratuitously distributed; so they would perceive that the sales, even at the reduced prices, would give but a very small idea of the extent of the good they were doing in sending forth rational views of Christianity to the world. He felt that they would be pleased with this the more from what was referred to in the report, from the efforts that were made to injure their faith. He did not know that they should be at all very much displeased with those efforts, even though they proceeded in many cases to the extent of the most amazing misrepresentation. He was not at present about to say that this misrepresentation was always wilful, but, at all events, it was misrepresentation proceeding from the grossest ignorance. Views the most directly opposed to those they entertained were attributed to them. For instance, he found that they were accused very largely of denying the Bible, whereas, of all Christians in the world, the Unitarians were those who attached the greatest value to the sacred Scriptures. They had no creeds, no comments, no authoritative interpretation of creeds, to place before their people or to place above the Scriptures. But, on the contrary, they said

that the Scriptures in themselves constitute the words of eternal life, and they received them as God's teaching for man's present good and everlasting salvation. They took the Scriptures for their guide; whatever they found therein, to that they said "Yea;" to whatever they did not find, though supported by the authority of all the churches in the world, they said "Nay." They were truly Bible Christians, and it was a gross libel to say that they undervalued or denied the sacred writings. Another charge was, that they denied their Saviour. This was equally false with the other. In truth, they were accused of denying the Lord Jesus Christ, simply because they allowed no authority but him in their church. One was their Master, even Christ, and they were all brethren. It was of importance that they should be able to refute the calumnies that they denied the efficacy and the divine mission in the life and death of their Lord Jesus. He believed of all denominations of Christians they were the denomination that gave the Lord Jesus Christ the highest reverence, for they received him as he was offered unto them in the gospel—the Son of God, the Saviour of the world from sin—not from the wrath of God, for God loved us from the first, and God would love us to the last—but they believed he came to save them from their sins—not to save them, as many alleged, in their sins and in spite of their transgressions. Dr. Montgomery then proceeded to say it was somewhat complimentary that they should be so misrepresented; for if facts would answer the purpose—namely, of bringing them into reproach—their calumniators would not have recourse to misrepresentation. He pointed out the position which Unitarianism occupied as a rational faith, standing between scepticism and infidelity on the one hand, and latitudinarianism and fanaticism on the other. He gave a strong preference to fanaticism, as against the infidelity which exists in the world; and having described, in high terms of praise, the characters of Messrs. Armstrong and Harris, and also Dr. Hutton, whose deaths were referred to in the report, he exhorted his audience in earnest terms to cultivate the spirit and practice of prayer and of dependence in God.

Mr. H. Darbishire seconded the motion for the adoption of the report, which was at once carried.

Rev. William Bruce then said he had been deputed to return the thanks of the Society to their friend Mr. Martin, of Trowbridge, for coming such a distance, and for the admirable discourses—the results of his coming here—which so many of them had heard. He had heard the second of these discourses, and was most highly pleased with its admirable spirit, with its earnestness of spirit, and its plain and decided tone of religious sentiment—with the energy both of body and mind, the perspicuity with which it was expressed, so different from the metaphysical subtleties so common now-a-days, especially amongst Mr. Martin's brethren in England, where it was called eloquence, which it would seem to be called from the inability to understand it. Every word of Mr. Martin's discourse was well understood from its being plain Saxon-English, without any German importations. Mr. Martin seemed to be afraid, as he was speaking in the same downright simplicity and plainness here that he did in his own parish, that he might be giving offence. He (Mr. Bruce) could assure him that he could never give offence to any of their congregations by the greatest plainness of speech. There was nothing they wished to have more than the greatest plainness of speech in stating their duties, and where there was a failure in the discharge of them, and in the urging of reformation and amendment. He would therefore move that the best thanks of their Society were due and are hereby given to the Rev. Samuel Martin, of Trowbridge, for his admirable discourses preached on behalf of that Society, and that they offer him their hearty congratulations on his being still blessed with such vigour of body and energy of spirit, for watching over his most interesting charge at Trowbridge. Their friend Dr. Montgomery had said that the memory of those gentlemen recorded in the report should stimulate them, and be a lesson to them; he (Mr. Bruce) hoped that Mr. Martin's appearance amongst them, and the energy with which he had gone forward in the discharge of all his duties, would be of still greater use to them.

Mr. Spackman seconded the motion, which was carried without the formality of being put from the chair.

Mr. Martin, who was received with applause, expressed, in returning thanks, the pleasure which it had given him to be present personally amongst those with whom his heart was united. He mentioned the difficulty he had in getting away from his people at home; but when he said he was going to Ireland to their friend Mr. Andrews, such was his (Mr. Andrews') popularity, they said they would not throw the least obstacle in the way. Mr. Martin, in conclusion, counselled his hearers to energy and activity, to the cultivation of a prayerful disposition, a dependence in God, cheerful liberality in support of the

Society, correct doctrinal views, and the keeping up of their schools. He concluded by pronouncing his blessing on all present.

Mr. W. J. C. Allen, J.P., moved the next resolution:—"That we believe that the Scriptures plainly teach that the Father is the only true God, and that Jesus Christ is divinely appointed to be the Saviour of the world, and that it is incumbent on us not merely to profess these rational and strictly evangelical doctrines, but to labour in the spirit of Christian charity, and yet with Christian firmness and zeal, to maintain and extend them." Mr. Allen said—Sir, it may appear somewhat strange that we should feel it necessary to make a declaration of our fundamental belief at the present time. The resolution which I have read affirms that the Scriptures plainly teach that the Father is the only true God, and that Jesus Christ is the divinely appointed Saviour of the world, and involves two propositions at its commencement. First, it involves the proposition that we believe in the Scriptures, and certainly the other proposition that the Scriptures teach certain doctrines. Some years ago it might have been necessary for us to declare that we believe in the Scriptures, but I am not quite prepared to agree with my reverend friend Dr. Montgomery in saying that we are set down as unbelievers in the Scriptures, as we were some twenty-five or thirty years ago. I believe that a movement is going on in the churches around us among those who hold different views, and that those who may have once held the opinion would be sorry now to say that we do not believe the Scriptures. While I don't believe it is necessary that we should express our belief in the Scriptures, there is a movement going on among those who call themselves Christians that makes this absolutely necessary. I believe that, in the little attention I am able to give to these matters, there is a class of persons who call themselves Christians, who would take it as a very great insult to be denied the Christian name, yet who write what appears to me to be the very opposite of the Christian character. I believe writings are propagated now-a-days by professing Christians who do all they can to disparage and throw discredit upon the Christian religion. I find it stated that the historical writings of the New Testament are little else than fables; that the writers have composed romances and have exalted one person at the expense of another; and they go on to say that the very grounds upon which our Lord Jesus Christ himself appealed in support of his divine authority are necessarily false. We find our Saviour telling the disciples of John, who were sent to him to inquire who he was, "Go and tell John what ye do see and hear—the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and to the poor the gospel is preached." Such is the declaration—such the appeal made to his own works by the Saviour as to his divine authority; yet the writers to whom I am now referring deny that any of these facts did occur or could occur; and yet they say they are Christians. They deny the resurrection of Jesus Christ himself. They declare that no such fact ever occurred. They torture their ingenuity to fix reasons for the disappearance of the body from the tomb—a fact they cannot venture to deny—and they even go so far as to suggest the very reason that was suggested to the mind of the watchers of the Roman governor—that the disciples may have come and removed the body by night. Sir, when I find such writers claiming the Christian name, I cannot understand it; when they declare their contempt for the teachings of the Scriptures, when they charge the author of that gospel with making false claims of honour in regard to his works, I don't understand how they can say that his was a perfect moral character when his whole life, his whole teachings, according to their doctrine, appeared to have been a lie. Sir, this is to me a very painful subject. It cannot be a very agreeable one to those I see around me, and who, I believe, entertain very different views on these subjects; but it is necessary, I think, that our principles should be made known, time after time, so long as there exists such claimants to the Christian name who do entertain and promulgate such doctrines. It is necessary to warn many that such doctrines are promulgated. It will be at once seen that such teachings are likely to produce a very prejudicial effect upon our body, and that it is necessary in consequence that we, as Unitarian Christians, should declare that we believe in the Scriptures—that we believe that the Scriptures plainly teach that the Father is the only true God—that Jesus Christ is divinely appointed to be the Saviour of the world—that it is incumbent on us not merely to profess these rational and strictly evangelical doctrines, but to labour in the spirit of Christian charity, and yet with Christian firmness and zeal, to maintain and extend them. Sir, having said so much, and having detained you so long, I don't think it necessary to detain you longer on the other part of the subject, which declares it our duty to promulgate with all Christian charity and zeal the truths that we hold. I believe

the doctrine of man's responsibility extends so far as this, that if we know the truth ourselves, if we feel its effects, it is our duty to spread it by all the means in our power, and to prevail upon those around us to return from the error of their ways.

Mr. James Hunter seconded the resolution, which was carried unanimously.

Mr. M'Alester moved, and Mr. A. O'D. Taylor seconded, the next resolution, which had reference to the changing of the terms of one of the minor Rules of the Association.

The Committee for the next year having been balloted for, on the motion of Mr. Allen, J.P., Mr. Darbishire left the chair, and Mr. M'Fadden was called thereto; and a vote of thanks having been passed to Mr. Darbishire, the meeting closed by the Rev. Mr. Martin pronouncing the benediction.

QUEEN'S PATENT FOR PRINTING THE BIBLE.

We hear with unmingled regret, and certainly not without surprise, that the Patent, against which a Committee of the House of Commons recently reported, has been renewed, and in a more objectionable form than before, not being limited as to time. In these days of free-trade and fearless competition, it seems a strange anachronism to surround the Bible with the miserable pretence of *protection* which a Royal Patent for printing confers. If there be one book in the world which will ensure for itself frequent and careful reprints, it is the Bible, provided the production of copies of it is left to the natural operation of the law of demand and supply. The objection that imperfect and erroneous copies will, under the operation of free-trade in Bible printing, get into circulation, is more specious than real. The Royal Patent has never secured immaculate copies of the Bible. Under it have issued some editions containing very gross errors of the press. Under the system of protection, these editions have been of necessity circulated. But supposing they had had to encounter the competition which free-trade would have ensured of more correct editions, they would have been discredited at once and their sale stopped. The outlay on the printing of the Bible is so enormous, that none but large capitalists can undertake the work; and the adventure of a single edition is so serious, that self-interest will make the publisher careful to secure a careful revision of the press and the immediate correction of errors subsequently discovered. We hope that active steps will be immediately taken by the friends of religion in England to obtain the cancelling of this objectionable patent. The arguments for it, founded on the history of the printing of the Revised Translation, are not so strong as is commonly supposed. We take an interesting statement on the subject from a paper recently read by Mr. James Heywood before the Anglo-Biblical Institute, and now published.

"Mr. Charles Childs, the eminent printer, states in his evidence before the select Committee of the House of Commons, on the Queen's printers' patent, that the King's printer, of the time of James the First, had paid for the original version of the Bible, which was completed in 1611, and that no portion whatever of the expense of printing that version had been paid, either by the King or by the State, as was commonly supposed. The evidence on this subject is somewhat complex, but it is negatively proved by the total absence of any record of any sum having been paid either from the privy purse of King James the First, or by the State, for the expense of printing a version of the Bible.

"The same witness informed the Committee that Mr. Ball, in a book printed in 1561, and submitted to the Parliament of England, mentioned that he conceives the sole printing of the Bible and Testament, with power of restraint in others, to be of right the property of one Matthew Barker, citizen and stationer of London, in regard that his father paid for the amended or corrected translation of the Bible £3500, by reason whereof the translated copy did belong to him and his assignees. Herbert says that this was the amount paid for making the new translation.

"Under Queen Elizabeth, patents of privilege were granted for printing, like any other trade monopolies of the time, which were granted, for special reasons, by the Crown. The patent was for the benefit of the patentee, and not for any other purpose whatever. In 1577, Jugge, the Queen's printer for the first time, made the statement that a Bible was 'set forth by authority;' of which authority there is not the slightest indication, except that the Primate Grindal had favoured him, and had probably given him authority to set whatever value he could upon that Bible.

"Mr. Childs farther observes, in his evidence, that there is no indication of the patent having originally referred to the question of the accuracy, or to the necessity of having a pure copy of the Scriptures. The Royal prerogative did not enable the Crown to grant a patent for printing the Bible, nor is there by common

law any property whatever of copyright; in fact, copyright was created, by statute, in 8 Anne, 1710, so that King James, in 1611, could have had no right, either by prerogative or property, to grant an exclusive patent of Bible printing.

"A drawback of 1½*d.* per lb. avoirdupois is allowed by Act of Parliament, 2 & 3 Vict. c. 23, on the paper used at the University printing-presses of Oxford, Cambridge and Dublin, as well as by the Queen's printers in England and Ireland, and under the sanction of the Bible Board of Scotland. The printed works consist of Bibles, Testaments, Prayer-books, Confessions of Faith, &c., and include, in the case of the Universities, books in Latin, Greek, Oriental and Northern languages.

"Dr. Greenhill, M.D., of Trinity College, Oxford, remarks in his evidence published by the Oxford University Royal Commission, in 1852, that 'after having, for many years, taken an especial interest in the proceedings of the University press, he is disposed to believe that it will be found, upon inquiry, that there is no establishment in Europe which, upon the whole, does so little for the promotion of literature, in comparison with the vast means at its command.'

"On an average of seven years, ending at Michaelmas, 1851, the yearly income of the University of Cambridge, arising from the profits of its press, all of which belongs to the University, amounted to £895. 0*s.* 5*d.* At Oxford, the larger part of the profits of the press belongs to the University, and the learned portion of the press is its sole property. In the department of printing Bibles and Prayer-books, the University of Oxford has partners, who are familiar with the business; the revenue from this department was estimated by the Royal Commissioners, in 1852, at not less than £8000 a-year. A considerable portion of the accumulated profits of the press has been recently devoted by the University to the improvement of the scientific and fine-arts' galleries and museums at Oxford."

MARRIAGES.

March 25, at Lord-Street chapel, Oldham, by Rev. C. W. Robberds, James, son of the late Jonathan Taylor, of Mill Hill, near Oldham, to Elizabeth, daughter of the late John Kinder, of Staley, near Mottram.

April 1, at the Elder-Yard chapel, Chesterfield, by Rev. F. Bishop, Mr. Alfred Taylor, of Chesterfield, to Miss Mary Coates, of Brompton.

April 14, at Brixton, by Rev. Dr. Harrison, William, son of William Tennant, Esq., of Upper Grove Lane, Camberwell, to Harriet, second daughter of Augustus Jackson White, Esq., of Roupell Park, Streatham Hill.

April 18, at the parish church, Bradford, by Rev. Dr. Burnet, vicar, Charles, youngest son of the late Benjamin Heape, Esq., of Rochdale, to Elizabeth, youngest daughter of the late Joseph Wade, Esq., of Bradford.

April 24, at the Old meeting-house, Mansfield, by Rev. A. W. Worthington, B.A., John Edwin, eldest son of Mr. John Birks, of Mansfield, to Charlotte Mary, eldest daughter of Mr. Job Hodgkinson, of Two Oaks' Farm, near Mansfield.

April 25, at the Upper chapel, Sheffield, George Eadon, Esq., of Tapton, to Mrs. Eliza Hinde, of Upperthorpe.

May 2, at the Unitarian chapel, Blackwater Street, Rochdale, by Rev. S. F. Macdonald, John, second son of Thomas Standring, Esq., of Timperley, to Sarah, youngest daughter of the late Benjamin Heape, Esq., of Rochdale.

May 6, at the Unitarian church, Newhall Hill, Birmingham, by Mr. J. Green, Mr. Henry Hickman, late of India, to Caroline Griffiths, of Birmingham.

May 8, at the New Meeting-house, Birmingham, by Rev. James Martineau, Mr. Thomas Martineau, solicitor, eldest son of Robert Martineau, Esq., of Edgbaston, to Emily, eldest daughter of Timothy Kenrick, Esq., of Maple Bank, Edgbaston.

May 12, at Leicester, by Rev. G. M'All, Henry Edgar, second son of Mr. John Birks, of Mansfield, to Sarah, daughter of Mr. Roberts, surveyor, of the same town.

May 19, at the Unitarian church, Hackney, by Rev. R. Brook Aspland, M.A., Mr. Charles Livesey Cole, of Camden Town, to Catherine, third daughter of the late Mr. William Earles, of the Bank of England.

OBITUARY.

Jan. 15, at Otamatea Wanganu, New Zealand, in the 58th year of his age, JOHN TYLSTON WICKSTEED, Esq., J.P. He was born in the town of Shrewsbury, and was on his mother's side a descendant of the pious Philip Henry. His father was the late Mr. John Wicksteed, of Shrewsbury, a man of fine intellectual powers, which have been inherited by more than one of his sons. The deceased whose loss we now record took his second name from Dr. Tylston, the husband of Katherine, daughter of Philip Henry. Matthew Henry, in a letter to Thoresby, described his brother-in-law Tylston as a good man, a profitable companion, a true friend and a great scholar. Mr. John Tylston Wicksteed was a pupil first of the late Rev. George Case, the Presbyterian minister of Shrewsbury, and afterwards of the distinguished Dr. Samuel Butler, the learned Master of Shrewsbury School, and afterwards Bishop of Lichfield and Coventry. After completing his education under Dr. Butler at Shrewsbury, Mr. J. T. Wicksteed was engaged in an important commercial business in the Northern and Southern of the United States. Subsequently he was, we believe, connected with the London press, being sub-editor of the *Spectator* newspaper in its palmy days. In whatever he undertook he displayed readiness and talent of a high order. As a companion, his genial disposition, large experience and varied knowledge, made him always interesting and delightful. He was many years ago induced to emigrate to the colony of New Zealand, where his talents and character secured him from the first a high position. As the conductor of a colonial newspaper, a cultivator of the soil, a magistrate and a public-spirited citizen, he wielded large influence in New Zealand, and is mourned by a wide circle of admiring friends. These are the terms in which his decease is lamented by the press of New Zealand: "It is with the deepest regret we have to announce the decease of one of our earliest settlers, our highly-esteemed fellow-colonist, John Tylston Wicksteed, Esq., J.P., who departed this life on the evening of Sunday, the 15th instant, after a brief illness, at his residence at Otamatea, in his 58th year. Ever ready wisely to suggest and energetically to forward and uphold the best interests of his fellow-settlers and adopted country; known throughout New Zealand and in other lands for his talent; open, free and upright in his bearing; a sound and finished scholar; an able and conscientious magistrate; richly gifted with generous emotions and the kindliest feelings for all;—such was Mr. Wicksteed. The funeral took place on Tuesday last. Universally respected, he was followed to the grave by a numerous assemblage of his friends and fellow-settlers." — Mr. Wicksteed leaves a widow and sons to lament his death.

MR. GEORGE BRANNON.

The opening of the Church of the Saviour was noticed in our number for April, and the interest of that event, peculiarly and unusually strong to the architect, acquired a melancholy tinge to him from the death of his father taking place with unexpected suddenness a few hours after the dedication services.

Mr. GEORGE BRANNON resided at Wootton, in the Isle of Wight, and expired on March 23rd, after a short illness, which had not appeared likely to result so speedily in a fatal issue. He was a man of the most scrupulous and delicate honour, of sterling integrity, of uncommon and varied talents, and throughout his life had been an uncompromising supporter of every movement for the promotion of civil and religious liberty. He was almost entirely self-educated, and in every way the "architect of his own fortune."

He was a native of Ireland, but his father being in some way implicated in the struggles of his countrymen against the English government, found it necessary to leave a comfortable position in Dublin, and work at his trade as a shoemaker in England. After a little elementary schooling, George was apprenticed to a letter-press printer. In this position he very soon shewed considerable evidences of literary, oratoric and artistic talent. The most artistic and striking sketches and portraits of persons, animals and places, are still preserved by his early acquaintances; and so brilliant were his abilities and earnest his studies, that during his apprenticeship and the first few years of his practice as a printer, he not only executed many singular, original and beautiful pieces of typography, but mastered the Latin language and some portion of Greek, studied anatomy and physiology, with Blackstone, De Lolme, and other authors on jurisprudence and law, entered deeply into the controversy of theologians, embraced the side of Priestley, Belsham and

Lindsey, and, beside all this, became an accomplished artist, equally in water and oil, in landscape and etching, and in the departments of architecture, portraits and miniatures.

At length the independence of his action made him so obnoxious that it became the chief reason for his resigning his position as manager of a printing establishment in Newport, Isle of Wight, his employers being Conservatives and having the execution of all official work.

This change urged him to bring into active exertion his talents as an author and artist. Removing to London, his first efforts were marked by the rebuffs attendant on the first attempts of authors and artists to obtain notice in the great city. But on one occasion when, broken down and disappointed, he sent his little boy with a roll of his singularly beautiful pencil sketches to an artist's shop, they were, as is generally the case, declined. The little fellow was leaving the shop when an estimable gentleman stopped him, requesting him to shew him what he had. On recognizing the romantic scenery of the Isle of Wight in those inimitable pencillings, he promptly declared they would be eminently valuable if published, and we believe this was the first suggestion which led to Mr. Brannon's numerous publications on the "Garden Isle." The first number of his royal 4to Views of the Island appeared in 1819, and was the foundation of his standard work on the Island, the "Vectis Scenery."

Without any instruction, he executed the whole of the plates with his own hand, and by the year 1824 had attained a style of etching and engraving which for freedom and sharpness of landscape work is perhaps unsurpassed by the greatest professors of the art.

About this time he removed to Southampton, and executed a magnificent set of copper-plates, royal folio, of views of the woods and mansion of East Cowes Castle, for its builder and owner, the late John Nash, Esq. The foliage of those plates can well rank with Woollett's best work; but being for strictly private circulation, after about 60 copies were taken off, the plates were destroyed. Mr. Nash was very averse to having his portrait taken; but a friend being desirous of obtaining it, engaged him in a chat, and in a few minutes Mr. Brannon secured a sketch from which he executed two elaborate miniatures, the most life-like extant of that eminent architect.

Shortly after this he purchased the little cottage and paddock where now stands Landscape Cottage, in which he breathed his last. The remainder of his life has been occupied almost wholly in publishing new topographical works, intermixed with little building speculation and occasional efforts in oil-painting and other works of art.

In all the Reform movements which excited the public till within the last ten years, he took an active and most energetic part; and it may be remarked as a gratifying circumstance that he lived to witness the triumph of the great movement for which through life he had sacrificed so much; for the present Reform Bill places the ultimate extension of the suffrage to all qualified persons without doubt.

His style of address was strongly marked by the warmth and vivacity of his countrymen, but with little of the national accent; and in his topographical writings his style was easy and agreeable, and powerfully realizing in its descriptive expressions. In a word, it will be deeply felt by all who knew him in the prime of life that a truly noble mind, whose talents and worth are but seldom surpassed, has been taken away from our midst, yet spared to see the consummation of some of his best hopes.

When age and weakness prevented his labouring with his accustomed energy at the graver, his early literary pursuits were resumed with undiminished relish, and the old book catalogues of the London dealers were regularly ransacked for books of a character that are too generally considered only endurable in the necessary literary and professional studies of young manhood. Amongst his especial favourites in his later years were Valpy's 3 vol. Greek Testament, with Latin notes; Burton's Anatomy of Melancholy; Bishop Watson's, Priestley's, Belsham's and Leland's Writings, with various anatomical, physical works. In the last eighteen months, however, his sight failed him, and in the latter part of February he became considerably weaker. During the afternoon of Tuesday, and the whole of Wednesday, he suffered considerable anguish. From that time till the dawn of Friday morning, the 23rd, there was perfect freedom from pain, and at seven o'clock his spirit passed quietly away, leaving on the pallid corpse an expression of the sweetest peace.

Of the somewhat numerous family, there survive only three sons and one daughter. Of the former, Alfred continues the publication of his topographical and artistic works; and the third son, Philip, is an architect resident at Southampton, and who first established the congregation there, and built the Church of the Saviour for its accommodation.

April 23, at Windsor, Belfast, MILLICENT GRAY, fifth daughter of Rev. John PORTER.

May 1, at Londonderry, in the 83rd year of her age, ELIZABETH, widow of the late Lieutenant and Adjutant MACLELLAN, Royal Welsh Fusiliers; and mother of the Rev. R. E. B. Maclellan, of Maidstone.

May 4, at her residence, the Elms, Camp Hill, Birmingham, DEBORAH, wife of Samuel THORNTON, Esq., aged 51 years.

The loss of this estimable lady will be severely felt, not only by her bereaved husband and children, but by a wide circle of attached friends, and by many poor persons to whom she was at all times ready to afford her benevolent sympathy and aid.

Brought up in early life in the communion and doctrines of the Established Church, she was gradually led, by her own reading and reflection, to embrace the intelligible and scriptural doctrines of Unitarian Christianity, and was habitually an earnest and devout worshiper with the congregation assembling in the New Meeting-house, of which she was a most consistent and honoured member. Ever zealous for the truth which on conviction she had embraced, she was at the same time ever charitable, both in temper and behaviour, towards all whose religious views differed from her own; and thus secured the cordial esteem of persons of every sect and party with whom her husband's public duties brought her into connection, and who enjoyed the elegant hospitalities of their genial home. Thus cherishing and illustrating in her daily life the genuine spirit of the gospel, she was well prepared for the awful summons which she so suddenly received. Returning home after a short absence with recruited health, she was struck down in a moment by apoplexy, from which she never revived to more than imperfect consciousness, and in a few hours ceased to breathe; leaving behind her a name and an influence for good which her mourning family and friends will ever affectionately cherish, and through which, though dead, she yet speaketh. "Her children, also, rise up to call her blessed."

May 4, at Soham, in the county of Cambridge, in the 70th year of his age, Rev. WILLIAM CLACK, for more than 30 years the minister of the Unitarian congregation in that town. He was born at Royston in 1791, where his father was a respectable tradesman and a member of the Church of England. What advantages of education Royston afforded we know not. Mr. Clack enjoyed the friendship of the late Mr. King Fordham, of that town; and if, as we suppose, that friendship began when Mr. Clack was his fellow-townsman, the fact may be taken as a proof that from an early period of life his character was such as to gain him the respect and friendly regard of his associates. As a youth, we have heard that he was timid and retiring, shewing little aptitude for the pursuits and sports commonly enjoyed with keen pleasure by youth. Peaceful, calm and serious, he looked with an admiring eye on the type of character of the members of the Society of Friends, and it is alleged, we know not with what exactness, that at one time he felt some desire to enter that amiable and useful community. This shews that he did not sympathize much with the Church-of-Englandism of his parents. He, however, soon took steps for preparing himself to enter on the Christian ministry among the orthodox Dissenters. The academy which he selected was Wymondley, probably from its convenient locality in relation to Royston. This establishment, during its existence (1799—1832) of three-and-thirty years, though conducted by tutors of rigid orthodoxy, educated several ministers who afterwards became earnest advocates of Unitarian Christianity. Whether Mr. Clack studied under Rev. W. Parry or Mr. Atkinson or Mr. Morell, we know not. But it was during his course of study that he saw reason to discard the orthodoxy of his early years and embrace a simpler and more benignant form of Christian truth. In the year 1823, he entered the ministry as a professed Unitarian, becoming the co-pastor of the late venerable Rev. S. S. Toms, for more than half a century the pastor of the congregation at Framlingham, in Suffolk. Here he devoted himself for five years to his duties with great earnestness. How thoroughly Unitarian his habits of thought and feeling were at this time is evidenced in the report which he drew up in 1825 for the Fellowship Fund at Framlingham, and which was printed in the *Christian Reformer* (12mo series, Vol. XI. pp. 243—246). His gentle and amiable disposition adapted itself pleasantly to the pastoral and co-pastoral relations. He was respected by the venerable man with whom he was associated in duty, and warmly beloved by all his flock. Although he lived at Framlingham only five years, and that more than thirty years ago, his memory is still cherished by some with respect and regard in that town; and when the tidings of his decease reached the place, all concurred in the propriety of a public tribute to his memory from the pulpit he formerly occupied, now filled by Rev. Thos. Cooper. In 1828, he was induced to remove to

Soham, to the great regret of the people then under his charge. There his father had retired on a moderate competency. Mr. Clack's parents, though at first distressed by the altered opinions of their son, learnt not only to acquiesce in the change, but even to take warm interest in his public services, which after his removal to Soham they continued to attend till the time of their death. Here also he had the society and friendship of his uncle, the late Mr. William Wilkins, an attorney, who had many years previously been led to renounce the doctrine of the Trinity consequently on hearing an attempted defence of it by the then curate of Soham.—Mr. Clack's ministry at Soham affords few incidents for the biographer to record. He devoted himself with steady but quiet energy to all his duties,—was always "apt to teach" both from the pulpit and in the little Sunday-school which he had formed. His services were, we believe, disinterestedly given almost from the first. He was after his parents' death independent in his circumstances, and was singularly free from everything like covetousness. His charities were constant. The poor, the sick and the young, were the frequent objects of his bounty. His love of children was a marked feature of his character. Without pretending to the character of a scholar, he was well-informed, especially in matters pertaining to the interpretation of the New Testament. His talents were respectable rather than brilliant; but he devoted all his powers to the study and exposition of revealed truth. His faith in the miraculous attestation of Christianity was clear and strong. He dwelt with great and increasing satisfaction on the simplicity and benignity of the faith revealed in the gospel. To those who surrounded it with mystery and enigma, he had no disposition to give heed; and he felt an utter want of sympathy with those who appeared to him to pervert the gospel by subtle speculations of a metaphysical kind. He loved in his preaching to dwell on the clearly recorded facts of the life of Jesus, and on the attributes of the Almighty, especially as He appears in the gospel revelation, a benignant Father. On the Sunday previous to his death, he preached, with his accustomed simple earnestness, a discourse on the uncertainty of life, and another on the unity and supremacy of the Father. This good man was spared the anxieties of long sickness, or of a painful and lingering breaking up of the system. He returned home from his accustomed walk, the day before his death, ill, and at daybreak on the following morning he gently breathed his last. His remains were interred in the cemetery at Soham. The last words were spoken over them by a Wesleyan minister. More than one of those ministers who sympathized with Mr. Clack's religious opinions, and who respected his worth, would, if invited, have gone to officiate at his funeral. And no arrangements were made, or permitted to be made, for a funeral sermon in the Soham chapel on the Sunday following his interment. But although they to whom Mr. Clack's property now belongs shewed their imperfect appreciation of the highest elements of his character, his fidelity to conviction and his earnest zeal in teaching what he believed to be truth, very many of his townsmen shewed by their conduct on the day of the funeral their respect for the memory of a good man; for the shops in the town were generally closed, and many followed his body to its last resting-place. Mr. Clack was present at the anniversary of the Unitarian Association last year, and during his stay in London on that occasion mentioned his desire and purpose to leave the house in which he lived, in trust for the future Unitarian minister of Soham. He did not live, however, to fulfil his purpose, and the circumstance was probably the only cause for anxiety to him in his last hour of consciousness. The disappointment of his benevolent intention may serve as a warning to all of us not to delay till to-morrow the good which we can possibly perform to-day.

May 6, in the 51st year of his age, Mr. James Jeffery, of Bath. He was hastening to reach the station at Melksham, when he was overtaken on the line by a train, was knocked by a buffer beneath the engine, and was so severely injured that he died within an hour.

The death of our friend has produced a deep and painful impression on the community in which he lived, and saddened the proceedings at the recent re-opening of his accustomed house of prayer, of the renovation of which he had been one of the most active promoters.

His attachment to the religious society with which he connected himself in early manhood, after close reading and study of the writings of eminent Trinitarian divines, was manifested by his faithful performance, to the day of his death, of his duties as a Trustee and Secretary to the chapel, Treasurer and Secretary to the Day and Sunday-schools, and to the Chapel Provident Fund. Few men were more generally respected or highly esteemed. As a citizen, he discharged his responsibilities with

a fidelity that all but trenched on the claims which business had upon him. In social life he was so morbidly anxious to do the right, that he often seemed vacillating in his opinion to those who worked with him; but no sooner did he see clearly that a duty devolved upon him than he conscientiously, punctually and cheerfully performed it. In his home he found and sustained a peace and a joy which were so unspeakably dear to him, that his sensitive nature could not disturb them by the disclosure of cares and anxieties which for the last few years weighed heavily upon his mind and heart, though these might have been dissipated immediately could he have borne to give the partner of his joys a momentary pain. Married late in life to one on whom his affections had been centred for many years, he would not permit one of the truest and best of wives to bear and soothe the sorrows, but only to share and multiply the pleasures of existence; and in a last effort to spare a blow to her whom he loved with his whole heart, he met with the accident which terminated his existence.

Mr. Jeffery was a member of the Archæological and Natural History Societies of Bath and Somerset. He had also been for many years a lay preacher to several of the smaller Unitarian congregations round Bath. His love of antiquarian research gave great zest to his country expeditions; but specially did his enthusiastic admiration of the works of God, and his strong love of country life, with its simple manners, its healthy toils, its unaffected friendships, its peaceful retirements and its unostentatious trusts, enhance the enjoyment which he found in wandering to secluded villages, Sunday after Sunday, to proclaim the simple truth as it is in Jesus. His preaching was thoroughly liberal, yet with a Puritan solemnity, appealing to conscience rather than feeling, to judgment more than imagination. Useful as these services were, and worthy of imitation by many who might render such, we believe and trust he will be honoured, as he would desire, for his character rather than for his teaching, and remembered by his daily walk rather than by his Sunday discourse.

J. L. S.

May 7, at his residence, Percy Lodge, Rathmines, near Dublin, JOHN CLASSON, Esq., in the 81st year of his age. Few men have had more ample experience of the vicissitudes of this life, but throughout them all he was the same,—upright, warm-hearted, benevolent; a zealous promoter of every plan which held out the prospect of benefiting his fellow-creatures and raising them in the intellectual, moral and social scale; a sincere, humble and pious Christian. To the simple truths of the gospel, as unfolded in the New Testament, he was attached, not merely from habit, but by intelligent conviction and by his experience of their fitness to regulate, animate and sustain the soul, when such helps are most required. They were his guide through life; under many bereavements they supported him; and in the near prospect of death they not only sustained him, but enabled him to look forward to the approaching change with pleasing anticipation. In principle he was a Unitarian Christian, and never failed to bear his testimony in favour of that much-maligned form of doctrine; but his zeal was unaccompanied by the slightest taint of bigotry towards the members of other churches and sects. His ancestor in the paternal line was one of those who found refuge in these countries from the persecuting measures adopted by Louis XIV., and his hatred of intolerance in all its forms was hereditary. Relying with a firm faith on the inherent mercy of God, he was ever hopeful of the progress of mankind in holiness and happiness through the wisdom and benignity of His providence; this was perhaps the most prominent feature of his personal and religious character. In him the congregation of Strand Street has lost one of its oldest, most respected and most zealous members; his family an affectionate parent and kinsman; and all who were connected with him a generous and sympathizing friend.

May 7, at her residence, Somerset Place, Bath, SOPHIA, widow of Richard DAVENPORT, Esq., of Darwell Bank, Robertsbridge, Sussex, in her 78th year. The death of Mrs. Davenport is deeply felt by the Bath Unitarian congregation, of which she was for many years a truly valued member. She was a sister of Dr. Longley, the Bishop of Durham, who is about to be translated to the Bishopric of York.

May 17, at Ormond House, Old Kent Road, in his 90th year, BENJ. HAWES, Esq.

May 17, aged 19, after three days' illness, CLARA MARIA, third daughter of Timothy KENRICK, Esq., Maple Bank, Edgbaston, Birmingham.

May 18, at his residence, Oaklands, Godley, Cheshire, SAMUEL ASHTON, Esq., in his 56th year.